GALEN'S ART OF PHYSICK:

Wherein is laid down,

1. *A Description of Bodies, Healthful, Unhealthful, and Neutral.*
2. *Signs of good and bad Constitutions.*
3. *Signs of the* { Brain, Heart, Liver, Testicles, Temperature, Lungues, Stomach, &c. } *being too* { Hot, Cold, Dry, Moist, Hot and dry, Hot and moist, Cold and dry, Cold and moist. }
4. *Signs and Causes of Sickness.*

With many other excellent things, the Particulrrs of which, the Table of Chapters will specifie.

Translated into English, and largely Commented on. Together with convenient Medicines for al particular Distempers of the Parts, a Description of the Complexions, their Condition, and what Diet and Exercise is fittest for them.

By *Nich. Culpeper*, Gent. Student in Physick and Astrology.

Nosce tipsum.

LONDON:
Printed by *Peter Cole*, at the sign of the Printing-Press in Cornhil, neer the Royal Exchange. 1657.

Mris. *Culpepers* Information, Vindication, and Testimony, concerning her Husbands Books to be Published after his Death.

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SO great are the *Afflictions wherewith our* Heavenly Father *hath been pleased to exercise me his poor* Handmaid, *that I have not only lived to see my dear* Husband (*the* Stay *and* Solace *of my Life*) *taken from me: but it hath been my hard hap also to see his* Reputation, *and* Memory (*which will be dear to all Posterity, for the works he hath written for the common Good of this Nation*) *blemished and Eclipsed, by the* covetous, *and* unjust Forgeries *of one, who, though he calls himself* Nathaniel, *is far from being* an Israelite in whom there is no guile; *who was not content to publish a* Hodgpodg *of* undigested Collections, *and* Observations *of my dear Husband deceased, under the Title of* Culpeper's last Legacy: *but to make the Deceit more taking, he steeled his Forehead so far, and brased it so hard, as not to be ashamed to forge* two Epistles, *one in mine, and the other in my Husbands Name; of the penning*

ning of which, he nor I, *never ſo much as dream'd: And yet he* impudently *affirmeth in my Name, that my Husband* Laid a ſevere Injunction on me to publiſh them for the general Good, after his deceaſe; and that they are his laſt Experiences in Phyſick and Chyrurgery. *And in the Title of his Book, he ſaid,* They are the choyceſt, and moſt profitable Secrets, reſolved never to be publiſhed til after his Death. *All which Expreſſions in the* Title *and Epiſtles, are as falſe as the Father of Lyes; and every Word in them forged, and feigned. And he knew well enough, that no diſcreet, honeſt man, that was a friend to my Husband, or me, would ever have agreed to ſuch infamous and diſhoneſt Practices; and therefore* I *deſire all Courteous Readers of the Writings of my Husband, to take natice of this* Deceit, *and to aſſure themſelves that it never entred into his Head, to publiſh ſuch an undigeſted* Gallimoffery, *under the promiſing, and ſolemn Name of his* Laſt Legacy, *and that* whereby he gained his Reputation in the World, *as the Impoſtor makes him ſpeak in his forged Epiſtle. And I deſire any indifferent Reader, that hath obſerved my* Husbands *lofty, and Maſculine manner of expreſſing himſelf in his* Prefaces, *and Epiſtles Dedicatory, whether in caſe he had been minded or diſpoſed to take ſo ſolemn a farewel of the World, as the* Forger *makes him to do; whether,* I *ſay, he would have done it in ſuch a* whining faſhion, *and ſo in a ſtile of a* Ballade-maker, *as to ſay,* And now, if it pleaſe Heaven to put a period to my Life, and Studies, that I muſt bid al things under the Sun farewel: Farewel to my dear Wife and Child, farewel Arts and Sciences, farewel all Worldly Glories, adieu Readers. *Certainly my Husband would have been far more ſerious, and material, in ſuch a caſe, as any diſcreet man will judg. Neither can it be thought, that in ſuch a ſolemn* Valediction, *he could poſſibly forget*

his wanted reſpects to the Colledg of Doctors, to whom he did ſo frequently addreſs himſelf, in divers of his writings.

Courteous Readers, I ſhal ſay no more touching the abuſe of the Book-ſeller, only to prevent (as much as concerns me) thy being abuſed for the future, know, That my Husband left ſeventy nine Books of his own making, or Tranſlating, in my hand, and I have depoſited them into the hands of his, and my much Honored Friend, Mr. Peter Cole, Book-ſeller, at the Printing-Preſs, neer the Royal Exchange (for the good of my Child) from whom thou mayeſt expect to receive in Print, ſuch of them as ſhal be thought fit to ſerve thee in due ſeaſon, whithout any Diſguiſes or Forgeries, unto which I do hereby give my atteſtation. Alſo my Husband left ſeventeen Books compleatly perfected, in the hands of the ſaid Mr. Cole, for which he paid my Husband in his life-time: And Mr. Cole is ready and willing (on any good occaſion) to ſhew any of the ſaid ſeventy-nine Books, or the ſeventeen, to ſuch as doubt thereof.

And if any Perſon ſhal queſtion the Truth of any part of this Vindication, or Epiſtle; if they wil take pains to come to me, I wil face to face, juſtifie the truth of every word thereof, as I have ſubſcribed my Hand thereunto in the preſence of many Witneſſes

I profeſs in the Preſence of the great God, the Searcher of al hearts, before whom Mr. Brooks and I muſt one day give an account of al our Actions: That I have not publiſhed this Epiſtle or Vindication, out of any diſ-reſpect to to Mr. Brooks (for I much reſpect the man, and would be glad to ſerve him to my power) but only to cleer my Husband from the folly and weakneſs caſt upon him by the means above expreſſed. And out of tenderneſs to Mr. Brooks, I firſt tried other means of keeping, and afterwards

wards of repairing my Husbands Credit, and then ſtayed long to ſee if he would repair (in any meaſure) the wrong done to my Husband, and my ſelf. I deſire to be.

From my House, next door to the Red Lyon in Spittle-fields, *October*, 18. 1655.

Your Servant (in, and for the Truth)

Alice Culpeper.

Mris. *Culpeper* did the 18. of *October*, ſubſcribe this Epiſtle in Vindication of her Husband's *Reputation*, before Ten Witneſſes, as ſhe had done another Epiſtle on the ninth of *October*, almoſt in the ſame words with this, except neer the Concluſion.

The Names of ſeveral Books printed by Peter Cole *in* Leaden-Hall, London, *and are to be ſold at his Shop at the ſign of the Printing-preſs in Cornhil, neer the Exchange.*

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11 A Vindication of Goſpel Ordinances.

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To

TO THE READER.

Courteous Reader,

IT *was a most excellent Truth, that* ſpeech *of the* Truth *it ſelf*, Mat. 24. 12. Becauſe Iniquities ſhal abound, the love of many ſhal wax cold: *It was given by* Chriſt, *as one of the Signs and Tokens of the end of the World, and is most ſadly verified, as we may ſee, if we be not as blind as Moles, and feel, if we be not altogether ſenceleſs, in theſe our daies; neither indeed, if we caſt but our Eyes upon the Age we live in, can we well expect better. It was most admirably deciphored by the Poet.*

——De duro eſt ultima ferro,
Protinus irrupit venæ pejoris in ævum
Omne nefas: fugêre pudor, verumq; fideſq;
In quorum ſubiêre locum, fraudeſq; doliq;
Inſidiæq;, & vis, & amor ſceleratus habendi.

At laſt the Iron Age comes bluſtering in,
I'th'latter times, and fils the world with ſin;
All Shame, and Truth, and Faithfulneſs are gone,
Fraud and Deceit, lords Paramont alone
Do rule: By ſnares and violence, men get
Eſtates, and all is Fiſh that comes to Net.

Which

Which how truly it is verified in our daies, every Body that knows but his right hand from his left, knows, and the stones in the street will shortly cry out shame of, if men hold their peace.

Besides, This Age hath got another impediment worse than all this, if worse can be; And that is, 'tis blind: they could see Monopolies for Pins, and Needles, and Marrow bones, and such Trifles, and cry out against them, and never be quiet till they had got them down; but that which Solomon *preferred before all the things of this world, even before his own life, and the death of his Enemies, yea, and God both commended, and rewarded him for so doing, is at this time, and in this place, monopolized, and yet no man sees it, no man regards it, no man cries out against it, no man labors to redress it, and that is,* KNOWLEDG. *Time was when all Physitians wrote in their Mother Tongues; time was when they thought it their Glory to instruct others in matters belonging to their own health; time was when Physitians knew they were not born for themselves alone; time was when he would have been accounted a Monster (yea, and amongst those whom our Divines (forsooth) cal* Heathens, *though I know some Godly, Orthodox, and Exemplary Ministers, that are of Opinion, that some of them know more of the waies of God, than we do, I am sure they practised more) I say, time was when he would have been accounted a Monster, and unfit to live in a Common-wealth, that should but have attempted such a thing to hide the Rules of Physick from the Vulgar in an unknown Tongue; but now he is looked upon as little better that reveals them, and the worst words they can rake out of the sink of their rotten brains is good enough for him; there must be some reason for this. Such as get their livings under this Monopoly, do*

it

is, because it toucheth their Coppy-hold; the ignorant think it strange, because it is not common: So that what reason that learned and able Preacher, Mr. Thomas Fuller *(a man both able and rational, however overseen in his* Holy State, *in writing such base and scurrilous Language against that famous man, whom the world is so much beholding, and indebted to,* PARACELSUS, *whose Name shall ever be dear to posterity, though the Papists threw all the dirt they could in his face, because he was a Protestant; and Mr.* Fuller *raked it up again and threw it upon his ashes,* nemo mortalium omnibus horis sapit; *and Mr.* Fuller *might have remembred that Adage,* de mortuis nil nisi bonum) *I say, I can give no better reason why the vulgar cannot see the prejudice they suffer by Physitians Monopolizing the Art of Physick, and indeed by all Scholars Monopolizing Knowledg from their Eyes, than Mr.* Fuller *gave, that men could not see the deformity of sin, viz. Because 'tis common: he said rational men could not see the deformity of sin because 'tis common; and I say, rational men cannot see the prejudice they receive by the Monolizing of Knowledg, because 'tis common; if it were rare, it would easily be seen, and quickly discerned. A Blackmoor seems a strange Creature here, because they are rare, and one of us would seem as strange, were we in Ethiopia for the same reason; nay, if a man should go in old fashion Clouthes, such as were worn forty or fifty years ago, what staring upon him would there be? people would take him for a mad man, or a Fool. And just for the very same, do they take such as bring up the old and good fashion of revealing Knowledg, they seem madbrain'd fellows, and unfit to live in a common wealth; and the most venemous words they have in their Budgets, are vented out to poyson the Air against them, that they*

they may not obtain a good thought in the Opinion of the Vulgar.

Alſo, a way muſt be found out how this muſt be effected; for ſine Medio non datur finis, *the end cannot be attained without means. In this the Papiſts went, and ſtill go down-right to work, and abſolutely deny Knowledg to the Vulgar, whom they pleaſe to call the* Laity, ἀπὸ τοῦ λαοῦ [People] *as though the Clergy were no People, and threaten damnation to thoſe that do but pry into the revealed will of God. But this childiſh way of keeping People in ignorance, will not hold water amongſt Proteſtants; the thred muſt be ſpun finer, or elſe every body will ſee it: and indeed, they have handled the matter ſo cunningly, that he had need of more than his own eyes that diſcerns it. And that their Practices may be a little laid open in their colors, that people may have a little view of what God hath in mercy and love given them, and men labored with might and main, and endeavored with tooth and nail, and fought* tanquam pro aris & focis *to cheat them of; I ſhall take ſome Callings, Arts, and Sciences apart, and lay open none of the goodneſs of the Profeſſors thereof. And in the firſt place I ſhall begin with what is vulgarly called* Divinity.

All that ſhall have a Being, not made with hands, eternal in the Heavens, muſt lead godly lives here; that ſo they may be the better fitted for ſuch a Being hereafter. Godlineſs, *is* God-likeneſs, *a mans being like to God; the Engliſh Etymology fits it as well as can be. So then when we look into the revealed Word of God, commonly called the* Scripture, *and can read our own actions there, when our waies receive impreſſion from the will of God, and return like for like, as the Wax doth from the Seal, then are we Godly men; for the Scripture is a perfect Glaſs, and the leaſt ſpot in a mans life, even to a*

wanton

wanton thought may be seen there. Now our Clergy (*as they are pleased to stile themselves*) *although they dare not deny it us in our Mother Tongue, for then there was little reason why they should separate from the* Papists, *yet have they given us such a Translation as may well call aloud for amendment; in some places I suppose done ignorantly, in others I am afraid wilfully: the effects of which are dangerous, and call for Remedy. Take a few in lieu of all.*

1. *They have added certain thousands of words, both in old and new Testament, thereby corrupting in many places, the sence of the Holy Ghost; in al places, converting it like a* Nose of Wax, *to their own present Judgments; and if you ask them why they did so, they will tell you it was to make sence of it: Blasphemous Wretches, did the Spirit of God, when it penned the Scripture pen non-sense? And thus their going about to make better sense of it, than the Spirit of God, in their apprehensions, either would or could, by adding Verbs, have in some places made absolute contradictions, in others delivered absolute Errors. I shall give you an Example of each,* Prov. 16. 1. The Preparations of the Heart [are] in man, but the answer of the tongue is from the Lord; *so your vulgar Translation reads it (for I hear say 'tis mended of late, and am glad of it) whereas the word* [are] *is added, the Original being,* The Preparations of mans heart, and the answer of the tongue is from the Lord, *ascribing all to God, and nothing at all to man, as that self-advancing Principle of Free-will doth. If they had well studied the* Jerusalemy Talmud, *or* Buxtorfius *his* Clavis Masorethicus, *they might have given it a version into the English Dialect, without Additions.*

But secondly, for Contradictions, Luke, 22. 21 Behold

hold the hand of him that betrayeth me [is] with me at the Table, *saith Christ after he had given his last Supper to his Disciples*; *But* John. 13. 30. *it is said that* Judas having received the Sop (*which was given before his last Supper*) went immediately out, *and by this Scripture it appears* (*and out of question was the truth*) *that* Judas *was plotting his Treasons at the very time when Christ was Instituting his last Supper, for in that place in* Luke, *the word* [is] *is not in the Original, they might as well have put in* was, *as is; but then what plea had there been in former times for a mixt multitude to partake of that Ordinance? And thus you have one.*

2. *Many words they have not translated at all, yea very many, I shall give you some,* Psalm. 56 To the chief Musician upon JONATH ELIM, RECHOCHIM, *why could they not have translated that* the dum Dove in a far Country, *together with many other in the beginning of the Psalms, which why they should not translate, I cannot imagine unles it were to hide from people what the scope and drift of the Psalm was: Also one word I am confident when they looked upon their own coats they durst not translate,* Zeph. 1. 4. I will cut off the names of the CHEMARIMS with the Priests; *meeting with the word now and then in* Hosea, *they translated it* Priests, *but here it being joyned with the word* Priests *my Blades plaid the honest* (I *should have said the selfish*) *men and never translated it; Tremellius and* Junius *give it a very honest and true version,* Nomen atratorum cum sacerdotibus, *the names of the* BLACKCOATS *with the Priests, It is a Scripture which I would commend to the Serious consideration of our ridged Presbiterians & when they look upon it let them do as the Peacock doth when he looks upon his Legs.*

3. *They translate one and the same word divers waies, and when they have done so they play the Antickes with it most notably; an example for this would not do amiss.* The word Presbiter *is usually in the new Testament translated* Elder, *nay alwaies, two or three places excepted; and the word* Bishop *sometimes translated* Overseer; *the word* Bishop *is but a Title of honor at most in our Dialect, and the word* Presbiter *is scarce English, but is the very same with an* Elder; *and see what a jugling our Clergie makes with the words, we must have no* Bishops, *but* Presbiters, *and* Elders, *and* Overseers. (*such as the vulgar call* Heaven-drivers) *when the Scripture makes no difference at all between* Bishops, Presbiters, Elders, *and* Overseers, Acts, 20. 17. *Paul* sent to *Ephesus* and called *the* ELDERS of the Church; *the* Presbiters *saith the Original, and verse* 28. *he bids them* take heed to themselves and to the flock over which the Lord had made them OVERSEERS, *over which the Lord had made them* Bishops *saith the Original; consider this, and pray tell me what Scripture difference you can find between a* Bishop, *a* Presbiter, *an* Overseer, *and an* Elder; *and indeed I wonder the* Presbeters *should make themselves different from* Bishops, *when neither God nor Nature, doth; not God by the foregoing Scripture, not Nature, for they are as like them in condition as a Pomewater is like an Apple.*

I leave the Book of the Scripture, and come now to the Book of the Creatures, the Leaves of which are unfolded to you by the Art of Astrology; *I have heard many Ministers that are Enemies to Astrologie talk much of the Book of the Creatures, but what Creatures they mean unless they mean Dogs & Cats, & Apple-trees, & Pear-trees and plum-trees I know not, for I have known them*

Contrar-

conversant with them, but they durst not look up upon the Stars for fear they should fall upon their heads I think, for I know no other danger in the Art; I shall first assign unto you what it is; Secondly, shew you the danger of contempt of it.

For its definition, take this brief, yet true one.

ASTROLOGY is an Art which teacheth by the Book of the Creatures, what the universal Providence, mind and meaning of God towards man is.

That I prove from the Creation, Gen. 1. 15. 16. 17. 18. where you shall find that God made the Sun Moon, and Stars for a four-fold end, 1. To RULE over the day and night, 2. To give light to the world, 3. To distinguish between day and night, season and season, 4. To be SIGNS or to give Significations of things to Come, for that cannot be a Sign which signifies nothing.

As for the danger that ensues the contempt of it, the Scripture is no mans silent, I shal only quote you three places amongst many that might be quoted, and a three-fold cord is not easily broken, Psalm. 28. 5. Because they regard not the Works of the Lord nor the operation of his hands, the Lord shall destroy them and not build them up; the Lord when he made this creation made a most considerable piece of work every part of it is worthy of our best thoughts, Esay. 5. 12. 13. 14. They regard not the Work of the Lord, nor the Operation of his Hands, THEREFORE my people is gone into Captivity because they have no knowledg, their honorable men are famished, and their multitude dried up with thirst, therefore Hell (or the Grave, for the word is all one) hath enlarged her self above measure and their glory, and multitude, and pomp are descended into it. I quoted this Scripture the rather

rather because we have seen it verified in our dayes, though the Astrologers of our times have again and again given them warning of it from the Book of the Creatures, and lest any should question what Creatures, and what works of God these here spoken of be, and thinck they are dogs and cats, and trees, and such things as they poor souls have only skil in, I shall give you a third Scripture shall cleer all, Rom. 1. 20. The Invisible things of him are cleerly seen from the Creation of the world, being understood by that which is made, even his eternal Power & god-head, that al may be left without excuse. *Friends & Country men be no longer gulled, be no longer deceived, those very Creatures, the Stars (the study of the Natures of which, your Priests tell you is Conjuration and witchcraft, and spend whol daies, way weeks, in raylying and scolding, and writing against those that observe them (the Lord be merciful to them, and turn their hearts if it be his will) are so many Letters to teach you what God is, and their Influences declares his Power to you, and shall another day leave you without excuse:* David *a man after Gods own Heart admired at them,* Psal. 8. 3. 4. *and so do all men of Davids Spirit and they that despise them shall hereafter have time enough to repent at leisure, and you are all bound to bless God for raising up that famous Man Mr* William Lilly *who hath through Gods assistance made the Art so plain to you, that you may not only see your former ignorance, but be in a capacity to do your selves good.*

I now leave the two Books of God, the Book of the Scripture, and the Book of the Creatures, and come to another Art which is of an inferior Nature, which is Physicke, and is the Basis of this Book, with which I will conclude: Truly you are much bound to return thanks to

our

ver the left shoulder to the Colledg of Physitians for hiding the Mystery (as they call it) of Physick from you, to reveal which, I have already made some Progress, and shall (God willing) persist, till I cease to be amongst the Living. Our grave, wise, and learned Colledg of Physitians and their Pupils and Flatterers are pleased to call them, they must have also the Rules of Physick hid from you, lest as they and the Papists say, you should do your selves a mischief by them, which indeed the truth is their own gain, and credit lies at stake, people would not adore them, and employ them, and spend their whole estates upon them, as now (poor hearts) they are too often forced to do; I shall now in conclusion of my Epistle, first give you my Reasons, why the Rules of Physick ought to be in every Nation in their own mother Tongue, for every one to reade, and secondly, what part thereof you may find in this short Treatise of mine.

My Reasons are these,

1. The works of God are common for every one to view and for every one to receive benefit by, and it is a sin in man to impropriate what God hath left common, if God have left the Medicine common, who gave man commission to impropriate or hide the Vertues, let them shew that, and I am satisfied.

2. The Elements though disagreeing amongst themselves, are maintained, by Unity, Concord, and Harmony, & what Harmony can there be in humane society when the Vertues of Medicines, or Art of Physick is concealed, let any Musitian judg whether concealment or communication further Harmony?

3. Want of communication hath bred this discord in Physitians themselves, that is, for want of speculation makes them Slaves to Tradition, and Tradition is the Father of Errors; Pride sets every one a searching af-

ter Arguments to maintain his Opinion, and those Arguments are drawn neither from Reason nor Experience, but old musty Authors, or at best such as lived in different Climates; whereas if the Knowledg of Physick were communicated openly, as it was wont to be of old when Physitians were honest, Physitians themselves would be able to give a reason, proprio motu, of what they do, and verifie it by experience when they have done.

4. Hiding the grounds of Physick from the vulgar is the reason they take so much preposterous Physick as they do, and the cause of the Diseases and Infirmities they bring upon themselves and others that way, for had they the true Rules of Physick they would never practice false ones.

5. Hiding the Grounds of Physick murders all such poor wretches as die either through want of an able Physitian neer, or through want of Knowledg of such Medicines as grow neer them, or for want of Knowledg of the true Method of Physick, that thereby they may know what their Disease is; the blood of many thousands nay many hundred thousands of which cries for vengeance at the Hands of the Lord God of Heaven and Earth, and that our Colledg as proud as they are shall another day know to their cost.

Lastly, it makes us such Slaves as cannot be parallel'd in any Age, for all Ancient Physitians wrote in their own native Tongue, nay all the Grecian Physitians brought their cures once a year into the Temple of Æsculapius & there registred them to publick view, that every one might see what they had done, and how they did it, whereby they knew not only how to Cure themselves when their Disease was light, but where to find an able Physitian when the Disease was difficult, and we poor Slaves, are so shamefully handled by a pitiful Colledg

that

that we may say as the Pyhlosopher said, all we know is that we know nothing, or that the Colledg by their good wills would suffer us to know nothing.

I come now to the Work in hand which I present to the world as a Primmer *to learn* Physick *by, and desire him that desires to study* Physick *to begin at it, for it contains the first Rudiments of the Art; It is the last thing that ever* Galen *wrote, and contains the Epitome of all the rest of his large Writings, and I hope shall lose nothing by my Comment on it, what I have added was only to bring his* Theory *into a part of a* Practick. *By studying it, as little as it is thou maist come to learn a great part of thy self. And if thou desirest to understand Physick, read over* Riolanus *and* Veslingus *Anatomies; and* Riverius *Practice of Physick (all which are now in English.) Be studious in them, and I assure thee thou shalt gain so much knowledg thereby, as I think not fit to print, lest I should provoke envious persons. Be confident, that whilst I am amongst the Living, I shal never cease to do thee good, according to my power.*

Nich. Culpeper.

Spittle fields
next door to
the red Lyon.
*Decemb.*19. 1652.

Galen's

Galen's Art of PHYSICK.

Præmium. Chap. I.

ALL the order and Method of *Physick*, so far as concerns Order may be reduced to these three Heads.

1. *The First consists in Notion, which is done by Resolutoin.*

2. *The Second consists in Composition of those things which are found out by this Resolution.* And

3. *The third of the Dissolution of Definition.*

The Third contains not only the Dissolution of Definition, or defining Diseases, but also an explication, Resolution, Division, Explanation or Exposition upon them, & this is the Basis of our Work at this time: and indeed this laies down the Way and Order to the whol Practice of Physick, and truly excels the other two as much as the Light of the Sun doth the Light of

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the Moon, and we have drawn it into a very ſhort compendium, that ſo we may benifit your Judgment, and not burden your Memory; we have devided it into an hundred Chapters, whereof this is the firſt, each of the reſt contain eaſie Rules of Definition, yea ſo eaſie that a Child of ſeven yeers old may underſtand them, and ſo ſhort that they will not be burdenſom to the weakeſt Memory, and although ſome of the Chapters be very ſhort, yet they contain very neceſſary Rules diſtinct from the reſt, and he knows nothing that knows not this, *That Order and Method help the Memory much.* But put all the Chapters together and they compleatly contain the Difinition and Explanation of the whol Art; for from theſe do all Diſeaſes ariſe, and in theſe doth the very Eſſence of phyſick conſiſt. As for the contemplative part of phyſick that hath been largely performed by us in many Treatiſes, which any that pleaſeth may make uſe of. We come now to the matter it ſelf, only we deſier you to take notice, that theſe Heades are more largely diſcourſed of here and there in other of our Treatiſes, only we drew them up here in this form to ſatisfie the deſires and inform the Judgments of ſuch as intend to ſtudy Phyſick.

CHAP. 2.

What Medicine is.

MEdicine is the Knowledg of things Healthful, not healthful, and Neutral.

This Definition is nothing elſe than as if you ſhould ay, Medicine is the Knowledg of things belonging to ſhe Sick, 'tis not one whit more nor leſs.

The Name of the Science which is [Medicine] is common, and can in no wise be taken in a proper sence but things healthful, unhealthful, and neutral carry each of them a threefold signification, *viz.* As a Body, as a Cause, and as a Sign. For

1. A Body which naturelly is apt to live in health, and a Cause which is able to effect this, and to preserve it being effected, and a Sign which is able to shew and indicate which way this is to be done, all these the Grecians customarily call things healthful.

2. The body surprized and seized by a Disease, the Cause, which causeth and continueth this Disease, and the Indications or Sighs which give testimony what this Disease is, they also term things unhealthful.

3. In things Neutral they are guided by the same Rules, of which we shall speak more in the Third and Sixt Chapters.

And here we must also make a difference between Science and Action; or if you will, betwen the Theorical, and practical part of Medicine. For

1. The Theory regards first the Cause of things Healthful, then of things Unhealthful; Lastly, of things Neutral: After this of Bodies, first Healthful, then Unhealthful, and in the last place Neutrals; and it walks by the same Rules in Signs or Indications. But.

2. In actions or Practice, The Knowledg of the Body is the first thing which is minded, and this is found out by the Signs, and the last search (in respect of time) is after the Cause.

Chap. 3.

How many ſeveral waies, A Cauſe may be ſaid to effect, a Sign to give Indication, and a Body to receive.

But ſeeing that a Cauſe may be ſaid to effect, a Sign to give Indication, and a Body receive two waies.

1. Simply.
2. According to time.

We muſt know that the art of Medicine comprehends them both: Simply they do it two waies, *viz.* Alwaies, and for the moſt part, both theſe the Art of Medicine handles.

But as for things Neutral they are to be conſidered, both in reſpect of Body, Cauſe, and Sign, and in thoſe, both Simply, and according to time, under a threefold Conſideration, and the Reaſon is, becauſe things Neutral partake of Contraries, ſometimes of one, ſometimes of the other, and ſometimes of both together, and this laſt is two fold, for ſomtimes it participats of contraries equally, ſomtimes of one more than another.

There is in all this Definition, if we dilligently heed the words, a certain doubtfulneſs or ambiguity, which knot ought to be unlooſed, that ſo all things may be made cleer, and we may not ſeem inſtead of teaching people to lead them into ignorance (as the Colledg of Phyſitians doth) and that we may ſo do, we will devide the buſineſs, and ſpeak of them all particularly.

We

We told you Medicine was the exact Knowledg of things Healthful, Unhealthful, and Neutral; and each of these to be considered as a Body, as a Sign, as a Cause, we shal now address our selves to handle,

1. Such Bodies as are healthful, Unhealthful, and Neutral.

2. Such Signs as are Healthful, Unhealthful, and Neutral.

3. Such Causes as are Healthful, Unhealthful, and Neutral.

In all these we shall be both as brief, and withal as plain as we can.

Chap. 4.
Of Healthful Bodies.

1. A Body is Simply said to be healthful when it is in good natural temper, when the seven Natural things, *Viz.* Spirits, Elements, Complexions, Humors, Members, Vertues, Operations keep a good decorum, then is a Body Simply said to be in Health,

2. A Body in Health according to time, is taken not according to the Neutral inclination of the Body, as the former was, but when it is in such a Natural temper, as we shewed before, only for the time being, the former is proper to the Body, this but accidental. Thus *Galan.*

Culpepers Comment.

I shall here explain a little, *Galens* meaning in those words of his; *Seven Natural things.*

1. *Spirit,* Taken in a Physical sence, is an airy sub-

ſtance, very ſubtil and quick, diſperſed throughout the Body, from the Brain, Heart, and Liver, by the Nerves, Arteries, and Veins, by which the powers of the Body are ſtirred up to perfrom their Office and Operation.

2. An Element, is a Body pure, ſimple, unmixed, from which all Natural things have their Original, they are held to be in number four, Fire, Air, Water, Earth; their Operations are, Active as heat and cold, Paſſive as drineſs and moiſture.

3. Complexions are the Operations of theſe Elements upon Mans Body, as when the Fire prevails, the body is Chollerick, when the Air he is Sanguine, when the Water he is Flegmatick, when the Earth he is Melancholly.

4. Humors are,

1. *Choller, whoſe Receptacle is the Gall.*
2. *Blood, whoſe Seat is the Liver.*
3. *Felgm, placed in the Lungs.*
4. *Melancholly, which keeps his Court in the Spleen.*

Thus you ſee how Elements, Complexions and Humors are ſubſervient the one to other, even as the Spirit, Soul, and Body are (if we may reaſon *a minore ad majus*) in the microcoſm.

5. Members or Limbs, are Simple or Compound, Principal or Subſervient.

Firſt Simple Members are,

1. *Bones.*
2. *Cartilages.*
3. *Ligaments.*
4. *Veins.*
5. *Arteries.*
6. *Nerves.*

7. *Tendons.*

7 *Tendons.*
8 *Panides.*
9 Fat.
10 *Flesh.*
11 *Skin.*

Secondly, Compound Members are,

1 *Head.*
2 *Heart.*
3 *Liver.*
4 *Lungs.*
5 *Legs.*
6 *Arms.*
7 *Hands.*

Thirdly, Principal Members are,

1 *Brain.*
2 *Heart.*
3 *Liver.*
4 *Testicles.*

Fourthly, Members Subservent are,

1 *Nerves to carry the Animal Spirit.*
2 *Arteries to carry the Vital Spirit.*
3 *Veins to carry the Natural Spirit.*
4 *Spermatick Vessels to carry the procreative Spirit.*

6. Vertues, are that whereby these act the body, and they are Vital, Natural, and Animal, I forbear writing of them, there being a Treatise of them, *Astrologo-Physically* handled by me already at the latter end of my *Ephemeris* for 1651.

7. Operations of these upon the Body of man are,

First, The Animal Vertue causeth.

1. *Imagination, Aprehension, Fancy, Opinion, Consent, &c. in the two former Ventricles of the Brain*
2. *Judgment*, Esteem, *Reason, Resolution*, Dis-

posing, Discerning, in the middle Ventricle of the Brain.

3. *Calling to mind what is to come, Remembrance of what is past, in the hinder Ventricle of the Brain.*

Secondly, the Vital Vertue moveth,

1. *Joy, Hope, Mirth, Singing, by dilating the Heart.*
2. *Sadness, Sorrow, Fear, Sighing, &c. by compressing the Heart.*

Thirdly, The Natural Vertue,

1. *Altereth Food into Chyle, Chyle into Blood and Humors, Blood into Flesh.*
2. *Joyneth, formeth, ingendreth, encreaseth, and nourisheth the Body of man.*

And now you see what *Galen* intends by a Healthful Body, namely, such a one where all these keep a good and orderly decorum.

Chap. 5.

Of a Body Unhealthful.

A Body is simply unhealthful which is born mutilated by Nature, as wanting some Members, or some Operations or sences, that is not perfect in respect of those Seven Natural things before mentioned, as that cannot See, Hear, or Smel, or is a Fool, &c.

2. According to time a Body is unhealthful that is at present sick in Body, or distemper'd in mind, or his Body broken or bruised in any part of it, whether internal

nal or external, that hath an accidental diſtemper in any of the ſeven Natural things.

This is ſo cleer it needs no comment.

Chap. 6.
Of a Body Neutral.

THis, as we told you before, carries a threefold ſignification.

1. As things partake of either extremity ſwerving from the Rules of Healthfulneſs.

2. As they partake of both of them together equally.

3. As ſometimes the one exceeds, ſometimes the other in reſpect of time.

1. Taken in the firſt Sence, it is an exquiſite medium between healthful and unhealthful Bodies; And that,

First, Naturally or Simply, as many people are born of unhealthful or ſickly Conſtitutions, ſo that the Nativity as a cauſe produceth ſuch an effect in every age.

Secondly, According to time, when the Body is neither perfectly in Health, nor yet ſick, ſuch a one as the proverb ſaith, *Is neither ſick enough to lie in Bed, nor well enough to follow his Imployment.*

2. Taken in the Second Sence, A Neutral Body is ſuch a Body as partakes of diverſe contrary qualities, either in one part of the Body or in diverſe; when there is an oppoſition between them, and this concerns either the Formation of the Body or the Endowments of the mind, or temperature of the parts, when one contrary appears

appears healthful, the other unhealthful, and this also

1. As it appears generally in al the ages of the Life
2. As it appears but particularly at some certain times.

3. Taken in the third Sence, it is when the ages of a mans Life, Differ in respect of Health and Sickness, as a man may be healthful in his Childhood and unhealthful in his youth, and the contrary, *viz.* sickly in his infancy and healthful in Youth &c.

Culpepers Comment.

The First of these needs no explanation, the other two are somthing Obscure, as in the second *Galen* saith a man may pertake of contrary qualities in the formation of the Body, *Viz.* A man may have a Head too big and feet as much too little, a man may have a Nose exceeding the common bigness, and Eyes as much less than the common proportion, and the like.

2. In the Endowments of mind, as thus, A man may have a very good Apprehension, yet a bad Memory, a man may have very good Judgment in ordering a Battel and yet be a Coward.

3. In the temperature of the parts, the Liver may be too hot, and yet the Brain too cold, you may understand the rest by these examples which are sufficient to explain *Galens* meaning.

To the third, when the Ages of a mans Life differ in respect of health and sickness saith *Galen*, which is no more than thus, to give you one example, A Childs Body or any part thereof may be too hot, by reason of sucking a chollerick Woman, in youth, either the whol Body or the same part of it may be too cold, imagine the Liver, Brain, or the like, it may be too hot in manhood, too cold in Age, or the contrary to these.

Thus much for Bodies we come now to unfold the Signs.

CHAP.

CHAP. 7.
Of SIGNS.

OF theſe ſome indicate preſent health, others proclaim health to come, a third ſort put us in mind of health paſt.

In the ſame manner likewiſe ſome unhealthful Signs ſhew preſent Sickneſs, others give fair warning that ſickneſs is coming, other indications call to our remembrance the ſickneſs paſt.

Imagine the like by Neutrals, ſome ſhew a preſent Neutral condition, fore ſhew it coming, cal it to mind being paſt, and ſhew a diſpoſition as well healthful as ſickly.

The uſe of the Firſt and Second of theſe is admirable; the laſt is not ſo abſolutely uſeful.

And thus have we ſhewed you what Signs are, we come to treat of them particularly.

CHAP. 8.
Signs of a very good Conſtitution.

OF theſe ſome are deduced from the Reaſon or Eſſential Cauſe thereo, for from neceſſary conſequence which follow ſuch operations, and caſes, of which the firſt are called Eſſential the other Accidental

Such as are Eſſentially of good Conſtitution, are ſuch in woſe Bodies, heat, coldneſs, drineſs and moiſture are equally tempered; the Inſtruments of the

Body

Bodie are compoſed in every part of due bigneſs, number, place, and Formation.

Culpeper

I ſhall here for the benefit of young Students intermix my Comment with the Text.

Whereas *Galen* ſaith, a good Conſtitution conſiſts of heat, cold, drineſs, and moiſture, equally tempered, you muſt not imagine they are ſo all over the Body, but according to place, for the Heart is and ſhould be hotter than the Brain, &c. but each part exceeds not its due proportion in theſe, the Brain is not hoter, colder, drier, nor moiſter than it ſhould be, judg ſo by the Heart, Liver, &c. and beleeve me ſuch a man is a rare Bird to find, almoſt as rare as a *Phœnix*.

Galen.

As for the exterior parts, in reſpect of ſoftnes and hardneſs they keep a mean, as alſo in reſpect of roughneſs and ſmoothneſs, and as the external parts of the Body recede not from beauty, ſo the Endowments of the mind differ from Vertue and Honeſty as little as may be.

Culpeper.

Uſually you ſhall find it true that the handſom meſt Bodies have none of the worſt conditions, nay alwaies if heat, cold, drineſs, and moiſture be any thing equally commixed (although all the complexions are naught being corrupted by *Adams* fall, yet I ſay) the one if they be any thing equally commixed, ſets a ſtop to the violent ſwing of the other, but if you take *Galens* Vertue and Honeſty here for Grace, that is the free Gift of God, and no waies coming by complexion, It is noted of *Titus Veſpaſian* that for Natural Endowments he was the Paragon of his time, and as it were the darling of Nature, this was the equality of his temper,

per, but he was a great persecutor of the Saints, because God denied him Grace, you by this may discern the difference between them.

Galen.

Temperature is appropriated especially to the *Similar* Parts, Number, Formation, Magnitude, and Scituation to the Instrumental Parts, unity and community to them both.

Culpeper.

Similar Parts are those which before in the Fourth Chapter we called Simple, Instrumental are those which there and then we called Compound.

Galen

Also the Vices or Failings in Unhealthful Bodies are of the same kinds, and the Bound or Limit which distinguisheth them is a sensible hurt of the operations; and although Bodies, of the best Constitution are now and then deficient, yet because it remains but a while, nor troubles the sences much, they are notwithstanding to be numbred amongst healthful Bodies, we must then distinguish betwen the operations either much or little hurt, because Nature is able not only to hold up its head against, but also to vanquish the one, but it lieth down to the other.

Unhealthful Bodies, then are known by this, that the Operations are overcome, and lose their vigour and activity by any cause causing a Disease

In the middle between these two are Neutrals placed, and yet they have some Latitude also.

The Latitude of Health is devided into three parts, and although the Zodiack hath but two sorts of Latitude, Health hath three.

1. *Healthful Bodies have some Latitude.*
2. *Unhealthful Bodies have another.*
3. *Neutral Bodies a third.*

In

In all ſuch as are great are eaſily diſcerned, ſuch as are ſmal not ſo eaſily, the weaker the Operations are in the Hurt, the harder is the Hurt to be diſcerned, as an infirmity in feeling is not ſo eaſily diſcerned as one in the ſight, becauſe the Sence is leſs noble.

Thus have we ſpoken of healthful Bodies only in the general, the other two we ſhall ſpeak of ſeverally, ſpecilly, and particularly, but firſt of all we will devide thim into parts.

CHAP. 9.

How many the Differences of the Parts are.

THe Univerſal Differences of parts are four, becauſe ſome are Principals, others take their Original from theſe Principals, ſome parts of the Body are without any government at all; The Principals are ſuch as have their Power ingrafted in them by Nature, as the brain, Heart, Liver, Teſticles: others have their Original and Power from theſe, as the Nerves from the Brain, as alſo the Marrow of the Back, the Arteries from the Heart, the Veins from the Liver, the Seminal Veſſels from the Teſticles; ſome are governed by themſelves alone, as Ligaments, Cartilages, *Membranæ* &c. and ſome have only Generation but no Government at all as Hair and Nails. Theſe are the Differences of Parts againſt which at this time the Tranſlator is not minded to be critical.

Chap.

CHAP. 10.

Of the Signs of the Brain.

OF the Indications of the ſeveral Tempers of the Brain we ſhall ſpeak hereafter, but there are five ſeveral things which ſhew the Nature of it.

1. *Tde Diſpoſition of the Whol Head.*
2. *The Vertues and Vice of the ſenſible Operations.*
3. *The Vertues and Vices of Actual Operations,*
4. *The Vertues and Vices of thoſe things which hold the Principality*
5. *The alteration of ſuch things as are outwards.*

The Diſpoſition of the hole Head is known,

1. *From the Bigneſs of it.*
2. *From the Figure of it.*
3. *From the Hair.*

CHAP. 11.

Of the Bigneß and Smalneß of the Head.

A Very ſmal Head is a proper Indcation of a vicious Brain, and yet a great Head doth not neceſſarily declare a ſtrong Brain; If there be not capacity enough in the Skull to hold the Brain, or a ſufficient quantity of Brain, the Man muſt needs be a Fool, but yet it no wiſe folows, that becauſe the Brain is much therefore it ſhould be good, that's an abſolute *non-ſequitur.*

We muſt then diſtinguiſh it thus,

1. *from the form of the Head it ſelf.*
2. *From the Parts ariſing from the Head.*

First,

First, From the form of the Head it self, the rounder the Head is, and the more spherical, it only being a little depressed on both sides (for of necessity the fore and hinder part must stick out a little) gives argument of a strong and healthful Brain.

Culpeper.

I suppose *Galen* means strong in respect of Health not in respect of Wit or Understanding, he that hath such a round Head as *Galen* talks of, is not so subject to Diseases in the Head as another man is, but we see many sickly men have better wits than many healthful; and so such as have long Heads to be as wise as such as have round.

Galen.

If the hinder part of the Head, that which sticks out be diminished, look upon the Nerves, the neck, and the Bones, for if they be according to Nature, the fault is in defect of Matter not of Vertue, but if they be not as they should be also, the very principal is debilitated the Brain it self is weak; and this you shal seldom find fail: indeed the Head neatly fashioned shews a strong Brain.

Also the part arising or sticking out on the forehead, is to be heeded, and their bigness and smalnes, and the sences there placed, *Viz.* Seeing, Tasting, Smelling, these arising from the principal, attest the Vertue or Vice of the Principal, from which they arise, *Viz.* The Brain.

Culpeper.

I am not altogether of *Galens* opinion in this, yet wil I not be critical in it til I have more experience in the thing, the old Proverb, is and 'tis a good one, *De mortuis nil nisi bonum*, speak nothing but good of them that are dead.

Chap. 12. *Of such Operations as have obtained the principality.*

THe Vertues and Vices of Principal Operations shew the Vertues and Vices of the Principals themselves: I call them Principal Operations which come from the Principals alone without a Medium; a subtil wit shews a good substance of the Braine, a dull wit shews the Brain to be too thick, a ready Apprehention, a sound judgment, a stable and firm Memory, shews a good Brain, dulness of of Apprehention, apish Judgment, and Forgetfulness, shew a bad Brain; sickleness in Opinion, shews a hot Brain, stability in Opinion, shews a cold Brain.

And yet here are two sorts of Indications which I think I have passed by, though I promised them in the beginning, the one of which concerns Natural Operations, the other things without, we shall speak of them hereafter.

Culpeper.] This Chapter, although very short, yet in my Opinion very pithy, I shall but ad alittle to honest *Galen* in it; he tells you, *That a good Judgment, a nimble apprehension, and a retentive Memory, argue a good Brain.* they do so, yet in few men shall you find all three of them excellent; then consider, the apprehension lies in the fore part of the Brain, and that's the reason rubbing the Forehead quickens the Apprehention; Judgment lies in the middle, and Memory in the hinder part of the Brain. then do but consider which of these three is weakest, which strongest in you, and you may know which part of your Brain is weakest, and which strongest.

CHAP. 13. *Signs of a good temper of the Brain.*

IF the Brain have obtained a good temper of the foure first Qualities, *Viz.* Heat, Cold, Driness, and moisture

the Operations thereof are always moderate, and seldom exceed the golden mean, the excrements which it voids by the mouth, Nose Ears, or Eyes, are moderate, It is not very subject to be hurt by external Heat, Coldness, Dryness, or Moisture, for if the temper within be good, it keeps external distempers from harbouring there. The Hair is of a dusky red when Infants, of a dusky yellow when Youths, and yellow when men; they curl somthing, but not much, neither are they easily bald, and yet the colour of the Hair doth indeed belong not only to the temper of the Brain, but also to the Region Men live in, and also to the temperature of the Humors without the Skull.

Culpepper, I like a man that is not ashamed to cal in his errors as *Galen* here doth, and not daub over the old one with a Plaister of new ones as our Colledg did, in mending their Dispensatory, indeed *Galen* is in the truth; divers Regions give diverse colours of Hair usually, as most Welch men have light or yellow hair, most Spaniards black; also the temperature of the Brain alters not the Hair at all, unless by accident, as it heates or cools the adjacent parts, but the humors without the Skull. And that's the reason in great Surfeits usualy the Hair comes off, and every one that knows any thing, knows that the Liver is the Principal part afflicted in a Surfet.

CHAP. III. *Signs of a hot Brain.*

Signs of a hot Brain besides those we named before; are, the Forehead looks red, shines, feels hot, the Veins of the white of the Eyes appear plain and red, the hair is hard and curling, they are soon bald, and the hotter the Brain is, the sooner are they bald, the excrements which come from the Brain by the Mouth, Noley Ears, & Eyes, are but few, and those few argue drought, their Head is filled (especially such as keep no regular diet) with unconcocted excrements

by

hot Meats and Drinks, hot air and hot smels, cause Headach, they sleep but little, and that little is very unquiet.

Such whose Brain is too hot are almost continually troubled with Headach, Dreams of fighting and quarrelling, their Apprehention is exceeding quick, and their Wit good: when you find these Symtoms in one that is troubled with Headach, cool the Brain.

CHAP. 15. *Signs of a cold Brain.*

THe Indications of a Brain which is colder than it ought to be, are very many, excrements appear in their proper places, which we shewed before, the hair is black, soft, smooth, and not curling, it is a long time after the Child is born before the Hair grow, they being evilly nourished at beginning, such are easily offended by cold cayse, and being so offended are troubled with heaviness in the Head, and distillations from it, their Face is pale, neither is their Forehead hot, the Veins in their Eyes are not seen in the least, they are dull witted, and mightily given to sleep.

CHAP. 16. *Signs of a dry Brain.*

THe Indications of a dry Brain are very few superfluities, acuteness of wit and senses, they watch much, their Hair is hard and rugged, yet quickly grows it curls, yet are they soon bald.

CHAP. 17. *Indications of a Moist Brain.*

THe Signs of a Brain that is moister than it should be are plain, hair no wise curling, plain and soft, they soon are bald, their Wits are dull and stupid, never able to get the Philosophers Stone, their Senses are not good, many excrements flow from the Head, they have times at will, much and deep sleep.

These are the Signs of a simple distemper of the Brain

CHAP. 18. *Signs of a hot and dry Brain.*

OF Compound Distempers, we shall first give the Indications of a hot and dry brain, in which Distemper but very few superfluities of the Brain are voided, for there are but few to void, they have excellent quick and nimble Wits, they watch much, their Sences are good, their Hair grows soon in Youth, yet are not they subject to be bald, their Hair curles, their Forehead appears red in colour & in feeling

Culpeper. I am of Opinion that simple distempers seldom distemper the brain, not because they are not offensive, but because they never goe alone, and my reason is because they are Compound in every Element; as the fire is not onely hot, but also dry, the water not only cold, but also moist and that's the reason I gave you not any comment upon the Simple distempers; to proceed.

A hot and dry distemper of the Brain usually causeth continual Headaches, and the more it exceeds the golden Mean in heat and drines, the greater is the pain, as for the curling of the Hair, and baldnes which *Galen* speaks of, I find they do not always happen true; for *Aries*, which is a hot Sign, gives thick Hair, and never baldnes, unless Sol be in it, if it do then; but for Remedies of such a distemper of the Brain, use, Fumitory, Willow Leaves, Lettice, Hops, Water Lillies, white Poppy Seeds, Roses, Violet leaves and Flowers, Strawberry Leaves, the Seeds of Endive, Succory, Musk Millions, and pompions, you may use them which way you please, they are all harmless. Also if the pain be extream and it keep sleep from you, take two grains of *Laudanum*, *Lunaticum*, at night going to bed. How to make the Medicine, see my *Dispensatory*.

CHAP. 19. *Signs of a hot and moist Brain.*

If Moisture be joyned to Heat, and both of them surpass the golden Mean, there follows a high colour of the Face, the Eyes are hot and burning, and look red, the Veins of the Temples seem great, the excrements of the Head are many, yet seem well concocted, all hot things whether taken inwardly, or applied outwardly, cause them to have a fretching distention and heavines in their Head, if you moisten their Heads, they void excrement the more, they are perpetually troubled with pains in their Head when the wind is South, the North wind easeth them, they cannot keep themselves awake, neither can they sleep quietly, but are molested with Dreams, and troubled with fooliſh imaginations, so that many times they think they see the things they see not, and hear the things they hear not, especially if the Brain offend more in heat than it doth in moisture, only remember the Indications of a simple distemper, and so may you with ease find out which qualitie most abounds, for if the heat be much, and the moisture little, most Signs of heat appear, but if the moisture abounds much, and the heat be but little peccant, most Signs of moisture appear.

Culpeper. *Galen* could not have made a more lively Description of this evil, if he had been in a Mans Head, that had it with a Candle and a Lanthorn. I shall add this,

3. This Infirmity is always accompanied with wind, which sometimes proceeds from the Hipochondria or Region of the Spleen, and then the Imaginations are dreadful, but no pain nor distention troubles the Head in the day time, neither are the Veins of the Temples swollen: this usually comes by drinking, let them take away the cause and the effect will cease; for it is not my Task to speak of the Spleen at this time.

4. Idle Dreams inherent to the Brain, as here *Galen*

describes it, bleeding is a very good Remedy, if the season of the year &c. permit; also because wind alwaies accompanies it, the Roots of Parsley, the Roots and Leaves of Fennel, Mugwort, Plantane, Vervain, and Willow Leaves, are good Medicines, they may boyl them in Water and drink the Decoction.

I have very often known Plantane Roots alone, being eaten as People eat Apples, help this Infirmity, when nothing else would, and therefore Gentelwomen might do well to keep some of them candied with Sugar continually in their Houses, for their own benefit and their poor Neighbors.

CHAP. 20. *Signs of a cold and dry Brain.*

If a distemper of cold and drines afflict the Brain, the Face is cold in feeling, livid, swarthy and discoloured to the Eye, you can see no Veins in their Eyes, and their Head is easily afflicted both by cold and cold things; the temper of their Brain and Head is very unequal, for sometimes their Heads are light, and excrements flow thence moderately, sometimes they are exceedingly troubled with heavines of their Heads, and they are troubled with Distillations from the Brain, upon every light & slight occation, alwaies remember the former rule given, regard the Signs of the simple distempers, so may you know whether coldness or drines most super-abound.

Corrupter. Such whose Brains are cold and dry, have admirable Memories, and are fantastick in their actions, fearful, and think every thing they do, whether it be Meat or Drink, or Exercise of Body, doth them harm, they sleep very badly &c.

A Cup of strong Beer with Nutmeg and Sugar, is an excellent morninge draught for such People; for although

I would have such as have their Brains too hot and moist, from strong Beer and Wine as fast as from a Dragon, is it exceeding good for these.

Medicines proper for them, are Conserves of Roses, of Borrage, and Bugloss, *Confectio Alchermes.*

For Simples, Borrage, Bugloss, Marsh Mallows, Mallows, Vervain, Violet Leaves and Flowers, Strawberry Leaves, Betony, Sage, Fumitory, Hops, &c.

CHAP. 21. *Signs of a cold and moist Brain.*

THe Brain afflicted with cold and moist distempers, moves a man to an inexpugnable desire of sleep, and when he is awake, his Brain is so muddy, and his Senses so dull, that he can do nothing that will get him honor here, nor make him famous an other day; the excrements that flow from his Brain are abundance, he seldom goes without a snotty Nose, his Head is full, though not of Wit, and heavy, and is most afflicted in cold and moist weather.

Caspar. Such people are very subject to Lethargies, Coma, Carus, and other Diseases of the Head that proceed of coldness and moisture.

For Cure, Juniper Berries are excellent to eat, ten or twelve of them every morning fasting; as also Betony, Chamomil, Peony Roots and Seeds, Calliminth, Fennel, sweet Marjoram, Pennyroial, Mother of Time &c.

CHAP. 22. *of the Senses.*

MAny have their Senses in Vigor when they are young, and void of all blemish, and yet in age they soon decay, and you shall see the sight of some people decay by that time they are twenty or twenty four years of age, and therefore 'tis true enough, that the Brain first declares age is coming, as usually appears by the Hair of the Head.

CHAP. 23. *of the Eyes.*

THe general mention we shall make of the Eyes is but short.

When the Eyes being touched are manifestly hot, very quick and swift in motion; when men, whose Eyes are afflicted, stare nimbly about, and seldom hold their Eyes still when the Veins in the Eyes are Large and red, the Eyes are afflicted by heat.

If the distemper of the Eyes arise from cold, the Signs are contrary to these. When they are offended by moisture, they are alwaies ful of moisture, and the party weeps against his will, but if by driness, they appear hard and dry, in all. They must be helped by a moderate use of things contrary to the Humor offending, I say moderate, because of their tenderness, which endures no violent Medicines.

Culpeper 1. If the Eyes be afflicted by heat, 'tis no matter whether driness or moisture accompany it, as one of them alwaies doth, I comend unto you the distilled Water of Loos-strife (you may find the Description of it and the place where it grows, in my *English Physician*) to wash your Eyes with.

2. If it come of cold, Eyebrightwater is better.

3. If Cataracts, Pin and Web, or the like, grow over the Sight, do not go about to eat it off with corroding Medicines, as the Duncical practice of some Physitians is, for take notice, that the Film which offendeth, is not of a thickness in all places, and then your mother wit will teach you, that you may eat asunder the Tunicle of the Eye in one place, before you have eat away the Film offending in another: therefore in such cases, make an Oyntment with Celendine (otherwise called Sullendine) and Hogs Grease, or an Oyl with the same Herb, and Sallet Oyl, and anoyne your Diseased Eye with it.

These special Rules you shall not twice in your Age find to fail, therefore esteem them as Jewels.

CHAP. 24. *of the Greatneſs of the Eyes.*

THe greatneſs of the Eyes where they are neatly compoſed, and the Sight ſtrong, ſhew abundance of well tempered ſubſtance, whereby they are formed, but if neatneſs of compoſure be wanting, the ſubſtance indeed is much (and ſo there may be of a heap of dung) but it is not well tempered, and therefore the Sight is weak and the Eye not commendable.

CHAP. 25. *of Smalneſs of the Eyes.*

SMalneſs of the Eyes, if they be neatly compoſed, and their Vertue operative, ſhews ('tis true) little ſubſtance, or ſcantineſs thereof, but that ſubſtance is well tempered, whereof the Eyes are formed; But if together with ſmalneſs they have an ill compoſure, and withal fail in their Operations, their ſubſtance is but little and that little is ſtark naught.

CHAP. 26. *Of the Colour of the Eyes.*

AS concerning what belongs to the colour of the Eyes, they are divided into gray and Black; Gray Eyes which are cleer, and abound not much with moiſture are an argument of a ſtrong Sight: Judg of black Eyes alſo by their cleerneſs.

Culpeper the black Spot in the midſt of the Eye is the Chriſtalline humor, in which the Viſive vertue reſides, that round about it, being of many colours, is called the Iris, or, in plain Engliſh, the Rain-bow, this indeed contains in it all colours, for if we had not all colours within our Eye, we could not diſcern them without, and that's the

Reaſon

Reason, shutting our Eyes a little, makes us see the better, because it reflects the Beams back to the Iris, where they are recruited; there the cleerer you perceive the Iris to be, the stronger the Sight is, you shall never find this fail. I was once to satisfie my mind, where a Chirurgion dissected the Eye of a Sheep and the Eye of a Cat, because we were willing to see what Reason might be given why the one could see better in the night than the other; The Reasons we found were these,

1. *The Christalline Humor of the Cats Eye was far cleerer.*
2. The Iris *was much cleerer,*
3. *The Optick Nerve also in the Cat (the difference between the bigness of the Beasts considered) was much bigger.*
4. *The Optick Nerve of the cat had two Originals at a great distance the one from the other, the one from the Cerebrum or brain, the other from the cerebellum or hinder part of the Brain.*

CHAP. 27. *Of Grayness and Blackness of the Eyes.*

THe Eye is gray by reason of the greatness or splendor of the Christalline Humor, or else because it sticks pun, or else because of the paucity and pareness of the Aqueal Humor; all these happning together make a very gray Eye, and as more or fewer of them happen, so the Eye is more or less gray.

A Black Eye is caused either by the smalness of the Christalline Humor, or because it is deeply seated, or by the abundance or thickness of the Aqueal Humor, by all these, or some of these, it is more or less black.

The Aqueal Humor the more it is in quantity, and the thinner in quality, the more cleer are the Eyes, the thicker

er it is in quality, and the less in quantity, the dryer are the Eyes.

As for the Christalline Humor, the harder it is, the dryer is the Eye, but the softer it is, the moister.

Culpeper. I am far enought from *Galens* Opinion in this, I cannot believe the Sight is stronger in Gray Eyes than in Black, but rather the contrary, neither am I of his Judgment of the causes of the differences in colours if you look upon the Microcosm or Body of Man, I hold the cause to be in the Iris; if you look upon the Macrocosm or Book of the Creatures, we find fiery Signs arising at the Nativity, to give Hazel Eyes, which are those he here calls black, and so doth either Luminary when they are in the Horoscope, and I hope none is so Fool-ridden to say the Luminaries strong in the Ascendent, can or do ever give weak Sights.

Againe, I do not conceive the Aqueal Humor to be the cause of the moistnes of the Eye, the Aqueal Humor is an Excrement produced by the Vitreal or Glassy Humor, as it nourisheth the Christaline, and never stirs from its place to moisten the other parts of the Eye, but rather the Glandulæ or Kernel seated in that corner of the Eye next the Nose, which hold the tears, I suppose, moistens the Eye.

Chap. 28. *Of the Temperature of the Heart.*

WEE come now to speak of the Temperature of the Heart, but before we begin take notice of this, That in every part, when we say it is Hotter or Colder, or Dryer or Moister than it ought to be, we speak it as proper to the Part we treat about, not comparatively with other Parts, for the coldest Temperature of the Heart which can be in a living Man, is hotter than the hottest Temperature the Brain is capable of suffering.

Chap.

Chap. 29 *Signs of the Heart overheated.*

WHen the Heart is hotter than is fit or convenient for it to be, some Indications are inseperable and proper, as deep breathing, swiftness of Pulse, the man is bold and active, hot, furious, angry, and rash. the Breast and upper part of the Belly is rough, usually the heat of the Heart heats the whol Body, unless the Liver be very cold, and withstand it; It dilates the Breast much, which alwaies answers to its heat, unless the coldness of the Brain, which is deduced along the Back-bone, withstand it; but if the Breast be very broad, and the Head very little, then you may be sure the Heart is too hot, but if the Head be great and the Breast narrow, you may be certain the Breast is too cold; but if both be proportionable, 'tis a sign neither of heat nor coldness of the Heart, you must look to other Signs.

Chap. 30. *Signs of the Heart too Cold.*

IF the Heart be too cold, the Pulses are less than Naturally they ought to be, and yet it doth not necessarily follow, that they should be slower or more rare, the Breast is little, and the colder the Heart is, the less is the Breast, and the weaker the Pulse. the Man moves about his actions as though he dragged a Mil-stone after him, he is timorous and fearful, afraid of his own shadow, and hath no hairs upon his Breast: the difference in degree of coldness may be known by the greatness and smalness of these Symptoms, and this Rule will serve throughout the Body.

Chap. 31. *Signs of a dry Heart.*

A Dry Heart makes a hard Pulse, the Man is not very prone to anger, but when you have [illegible]

him, you will have much ado to please him again; finally, if the Heart be dry, so is al the Body, unless the Liver be very moist.

Chap. 32. *Signs of a moist Heart.*

THe Indications of moistness of the Heart are softness of the Pulse, they are soon angry and as soon pleased again, the whol Body is very moist unless the Liver be very dry

Thus much for the temperature of the Heart according to the first qualities simply taken.

Chap. 33. *Signs of a hot and dry Heart.*

IF the Heart be oppressed with heat and driness, the Pulses are great, hard, and swift, they fetch their Breath swiftly, and the swifter, if the breadth of the Breast answer not equally by proportion to the heat of the Heart, their Breast is very rugged if they be lick, but if it be natural to them, it is very hairy, they are ful of action, hasty in all things, angry and Tyrannical.

Culpeper. Herbs Medicinal for such as labor under this Infirmity, are, Borrage, Bugloss, Sorrel, Woodsorrel, Lettice, Purslane &c. These and Syrups or Conserves made of them; also let such drop four or five drops of Oyl of Vitriol, or Spirit of Salt in their Drinks, and shake it up and down before they drink it.

Chap. 34. *Signs of a hot and moist Heart.*

IF moisture together with heat predominate at the Heart, the Mans Breast is not so rough nor hairy, they are quick enough to anger and Action, but not so cruel in

their

their anger as if drineſs prevaile, their Pulſe is great, ſoft, ſwift, and frequent: If the Breaſt be large they draw their Breath very deep, if narrow, very thick, and their expiration or letting out their Breath, is done with more ſwiftneſs than their inſpiration or drawing in their Breath, ſuch Bodies are mighty ſubject to Diſeaſes of Putrefaction of Humors.

Culpeper. Things Medicinal for ſuch, are Conſerves of red Roſes, Syrup of Violets, of Bawm and of Citron Pils, as alſo of the Juyce of Citrons and Lemons, Preſerved Citron Pills &c.

As for Simples, Citron Seeds, Rue, Bawm, Angelica, Roots and Leaves, Violets, (above all ſweating and Bleeding may be commended in this infirmity) Hartshorn, Ivory, Scorzonera Roots, and Roots of Butter Bur &c.

Chap. 35. *Signs of a cold and moiſt Heart.*

INdications of the Heart when coldneſs with moiſture abounds, are ſoftneſs of the Pulſe, fearfulneſs of Mind, ſlowneſs of Body, he hath ſcarce Spirit enough to be angry, much leſs to fight; as for ſuch things as belong to the Breaſt, and the reſt of the Body, you may diſtinguish them as you were taught before.

Culpeper. Much exerciſe is very convenient for ſuch Bodies, I ſuppoſe there were but few troubled with this infirmity in the *Spartan* Common wealth, in *Lycurgus* his time; Thrashing, and cleaving Logs is good Phyſick for them.

For Medicines, *Aromaticum Roſatum*, and *Aromaticum Caryophillatum*, *Confection Alchermes*, *Alkermes*, &c.

For Simples, Rue, Angelica Roots, Nutmegs, Cinnamon,

mon, Saffran, Marigold Flowers, Bettony, Bawm, Elicampane, Rosemary Leaves and Flowers, *Cum multis aliis quæ nunc præscribere longum est.*

Chap. 36. *Signs of a cold and dry Heart.*

THe Heart being cold and dry, renders the Pulse hard, and smal, yet respiration, if the smalness of the Breast answer to the coldness of the Heart, is moderate, if the Breast be very Broad, 'tis rare and slow, above al men these are least prone to anger, but once anger them, and they wil never care for you more, there is not one of a hundred of them that hath any Hair of his Breast.

Take this common Notion in al this we have written, or shal write concerning this Subject, That we, when we speak of the Conditions of Men, speak of them barely as they are Natural, and ingrafted in Man, not as they are amended by Phylotophy or Education.

Culpeper. Conserves of Roses, Bortage, Buglos, and Rosemary Flowers are very good for such: also Marigold Flowers, Saffran, green Walnuts preserved, Juniper Berries, Bettony, Candied Citron Pills, &c.

Chap. 37. *Signs of a hot Liver.*

THe Indications of a hot Liver, are, bigness of the Veins, abundance of red Choler, *viz.* Choler adust, the Belly and Bowels are rough, and the Blood hot, also the whol Body is distempered with heat, unless the coolness of the Heart hinder.

Chap. 38. *Signs of a cold Liver.*

THe coldness of the Liver is knowen by narrowness of the Veins, abundance of Flegm, the whol Constitution of the Body is cold, idle and lazy, unless the Heart be all the hotter, the Bowels and Belly, *viz.* The Region of them is smooth.

Chap. 39. *Signs of a dry Liver.*

A Dry Liver causeth thick Blood, and but a little of it; the Veins are hard, the whol Body is dry, and needs

needs must, if the Liver that makes the Blood which nourisheth it, be so.

Chap. 40. *Signs of a moist Liver.*

A Moist Liver gives abundance of Blood, but there is much water amongst it; the Veins are soft, and so is all the Body unless the Heat of the Heart withstand it.

Thus much for the qualities of the Liver considered as Simple by themselves, and not commixed with one another.

Chap. 41. *Signs of a hot and dry Liver.*

THe Indications of the Liver when it is hotter and drier than it ought to be, are, The Bowels are rough, the Blood thick and dry, soundly peltred with Choler, it is yellow Choler in youth, but black or adust Choler in age, the party is subject to dry Scabs, the Veins are large and hard, and although the Heat of the Heart may withstand the coldness of the Liver, yet cannot the moisture of the Heart withstand the driness of the Liver, for the driness of the Heart is sooner overcome by the moisture of the Liver, than the driness of the Liver by the moisture of the Heart.

Culpeper. Herbs Medicineable are Liverwort, Strawberry and Violet Leaves, Raisons of the Sun, Endive, Succory, Fumitory, Water-Lillies, Lettice, Purslain, Night-shade, these or any of these, or others like them in operation, are excellent to boyl in clarified Whey in the Summer time.

Also the Compounds of them, Syrups or Conserves made of them: as also Dandelyon, Scabious, Devils bit Scurvy-grass, Groundsel, Peach Leaves, Dyers Weed, Furs Flowers &c.

Chap.

Chap. 42.

Signs of a Hot and Moiſt Liver.

IF the Liver be hot and moiſt, the Bowels are not ſo rough as when it is hot and dry, they abound exceedingly with Blood, their Veins are large, the habit of their Body hot and moiſt, unleſs the heat of the Heart ſpoil all.

If theſe two Qualities ſurpaſs the Bounds of Nature and Mediocrity, preſently comes a Diſeaſe of Putrefaction, of corrupt Humors, if moiſture abound more than heat: of aduſtion of Blood, if heat abound more than moiſture.

Culpeper.

This Temper of the Liver keeping a due decorum makes a pure Sanguine Complexion, as the former did a Chollerick, for all Complexions, or at leaſt ſuch as people call Complexion, comes from the Liver.

If the qualities of the Liver abound, Bleeding and Sweating is your Cure; afterward if your Liver be too hot you may cool it as you were taught before, if too cold, you may heat it as you ſhall be taught hereafter.

Chap. 43.

Signs of a Cold and Moist Liver.

THe Indications of a Liver, colder and moister than it ought to be, gives smooth and slick Bowels, the Veins are narrow, the colour pale, and the Blood is filled with Flegm, the whol Body if the heat of the Heart hinder not, is full of Flegm, lazy, idle, dull, fat and plump.

Culpepers Comment.

Here you have the Description of a Flegmatick Complexion wherein if you perceive Flegm exceed the due limits of reason, you may thus correct the cold and moist temper of the Liver that so it may breed better Blood,

Troches of Maudlin and Wormwood, or either of them (you may find the way to make them in my Translation of the *London Dispensatory*, of the last Edition) are very good for such a one to carry about him, and now and then to eat a little; also to drink a Decoction of Guajacum, with the like weight of Raisons of the Sun, especially if a Dropsie be feared, as often is upon such a distemper. For Simples you may use Cinnamon, Galanga, Agrimony, Harts-tongue, Maudlin, Wormwood: A draught of Wormwood Beer is a good Mornings Draught for such people; Water-cresses Hyssop, Spicknard, Fennel, Origanum, Centaury, Betony, Chrmomel &c.

Chap.

Chap. 44.

Signs of a cold and dry Liver.

IF the Liver be too cold and dry, ſo is the Body alſo, becauſe it is nouriſhed by the Liver, the Veins are ſmal, the Blood little, and the Body lean.

Culpeper.

Galen hence for a while, gives you Signs of the general Conſtitution of the Body, and I ſhall piece in with my might with him there; I added nothing here to his briefneſs for that cauſe.

If the Liver be colder and drier than it ought to be, the Body is Melancholly, and conſuming, you may take this *Pro confeſſo*, in ſuch a caſe you muſt proceed thus;

1. Eye the Spleen, for there muſt needs be a fault either there, or a ſtopping in that Branch of the *Vena Porta*, which carries the Melancholly Juyce to it: you may ſtrengthen and amend that with Calamint, Capers and Caper Bark, Tamaris and Tamaris Bark, Bettony, Wall-flowers, Wormwood, Dodder, Hartſtongue, Epithimum; If you think the Spleen be too hot, uſe Endive, Succory, Lettice, and Liverwort.

2. Eye the Heart, for all Melancholly vapors afflict that eſpecially, the way how to do it you have in the 36. Chapter.

3. Reſtore the conſumed Fleſh, and Snails are the beſt things that I know for it, for Man being made of the ſlime of the Earth, all ſlimy things reſtore his Na-

cure when it languiſheth, and therefore they play the wiſe men indeed, if a man may ſpeak by contraries, that firſt purg away the ſlime of the Snails before they uſe them,

Chap. 45.

Signs of a hot, cold, moiſt, and dry Temperature of the Teſticles.

THe hotter the Teſticles are, the proner is the Man to Venery, the more Boys he gets, his Privities are ſoon Hairy, judg the clean contrary by a cold temperature of thoſe Parts; moiſture of the Teſticles makes much and watry Seed, but drineſs of thoſe Parts gives but little Seed and that little is dry.

Chap. 46.

Signs of a hot and dry temperature of the Teſticles.

THe Seed Procreative of ſuch people, is hot, dry and thick, yet moſt fruitful, and engenders uſually the ſtrongeſt Children, ſuch people be they Men or Women it matters not much, are very prone to Venery, they have ſoon Hair about their Privities, and the Parts about them, even to their Navil upwards, and

The

the midſt of their Thighs downward, but as they are prone to Venery, ſo are they ſoon ſatisfied, and are offended with compulſion to that ſport.

Culpeper.

If you perceive too much heat in thoſe Parts, for *omne nimium vertitur in vicium*, uſe cooling Herbs, as Endive, Succory, Houſleek, Lettice, Plantane, Purſlane, theſe clarified in Whey are very good and wholſom; as alſo, Roſes, Water Lillies, Cucumers, the Seeds of Cucumers, and Melones, of Poppes both white and black &c.

Chap. 47.

Signs of a hot and moiſt temperature of the Teſticles.

IF moiſture be joyned to heat of the Teſticles, as it is in many People of a Sanguine Complexion, they are not ſo full of hair about their Privites as the former are, they abound more in Seed, yet is not their Appetite to Copulation ſo great, they ſuffer leſs detriment by the often uſe of the Act than the former do, for in deed and in truth they receive more detriment by abſtinence from the Act, than by operating in it.

Culpeper.

I take this to be the Temperature the Teſticles

ſhould be of, and therefore it is needleſs to preſcribe Remedies, only I care not greatly if here I be a little critical againſt the Colledg of Phyſitians, it comes ſo pat in my way I know not well how to avoid it, and therefore harken to me that God may harken to you.

Is not Seed of Man (take Man for both Sexes as the Latins take *Homo*, and the Greeks ἄνθρωπος) Is not I ſay the Seed of Man hot and moiſt, which is the *Cauſa Formans* of the Child? is not the Mothers Blood whereof the Child is formed, naturally hot and moiſt alſo? is not the Cell of the Womb in which the Child is formed, hot and moiſt? were your wits then a woolgathering, or did you dream waking, when you wrote in your Book of the Rickets that a Child new born before its Complexion be altered by any Medium is cold and moiſt of Conſtitution: I pray if ever your Book deſerve another Impreſſion let that be amended, or elſe defaced pith a *Deleatur* for an Error of the firſt Magnitude.

Chap. 48.

Signs of a cold and mioſt tempera ture of the Teſticles.

THe Indications of a cold and moiſt Temperatur of the Teſticles are, ſmoothneſs and moiſture a bout thoſe parts, averſeneſs to the Sports of *Venus*, the care not whether ever they come to that School or not the Seed is thin, watry, and unfruitful, and either pr duc

duceth no Conception at all, or elſe but a weakly, ſickly puny Girl at the beſt.

Culpeper.

This hath need enough of Remedy in whomſoever is afflicted by it, let ſuch eat the quantity of a Nutmeg of *Diaſatyrion* every morning, you may have it at the Apothecaries, or if you pleaſe to make uſe of my Tranſlation of the *London Diſpenſatory*, of the laſt Edition, you have there the way how to make it your ſelves.

As for Simples, Rocket, Nettle Seeds, Burnet, Mugwort, Penyroyal, Lovage, the Roots of Satyrion, Maddir, and Eringo, the Berries of Bay, and Juniper, Nutmegs; for Herbs, Peony, Sinkfoyl, and Mother of Time, Calaminth, Featherfew and Rue.

Chap. 49.

Signs of a cold and dry temperature of the Teſticles.

THe Seed is thick and very little.

Culpeper.

Such People uſually love their Study better than the Sheets, you may remedy it with ſuch Food as are Naturally hot and windy, and by eating ſuch Creatures as are luſtful and fruitful, as Crabs, Lobſters, Shrimps, Sparrows, Quails, Partriches, Eggs, the Stones of Cocks and Lambs, you have plenty enough of them in my *Directory for Midwives*, of the laſt Edition.

As for Simples we adviſed before, Peaſe and Beans are good for ſuch; as alſo Parſnips and Skirrets, Figs, Pinenuts, Galanga, &c.

Chap. 50.

Of the Habit of the whol Body.

WEE told you before that the Habit of the whol Body uſually followed the Nature, or agreed with the Conſtitution of the Heart and the Liver; but of the two it is moſt aſſimelated to that which hath the ſtrongeſt firſt quality in it, which for that cauſe it is called effective.

Take then notice, That we call that, the Habit of the Body, which is preſented to the view of the Eye, *viz.* The Fleſh and ſome of the Muſcles, for the Veſſels which come to theſe, are not a part of the ſubſtance, but certain rivolets which adminiſter to its wants: We come now then to the Indications of this, and we ſhall firſt of all give you the Indications of a good temper of the Habit of the whol Body, which we ſtate as a Baſis of the reſt, that ſo you may ſee how much all diſtempers decline from it.

All Diſtempers diſcolour the Skin one way or other, and from thence are Indications taken, yet if the Region be never ſo temperat, if the Body be never ſo well in Health, and of never ſo good a Conſtitution, yet if he expoſe his naked Body to the Sun in the Summer time, it will mar all the Indications that can be taken from the color, and therefore you muſt heed cuſtom as well as color, and therefore Virgins which vail their

their faces from the Sun preſerve their Beauty by it.

All theſe words have been about what our intent is to do, we now come to the matter it ſelf.

Chap. 51.

Signs of a Moderate Temperature.

THe Indications of a moderate Temperature according to the whol Habit of the Body are, a mixed colour in the face of red and white, as though the Lilly and the Roſe ſtrove for Superiority, the Hair yellow, and moderately curling; the Carnoſity or Fleſhineſs of the Body mean in reſpect both of quantity and quality, all the Parts of the Body keep the Golden Mean, and avoid exceſs on either hand; exceſs to this are, groſsneſs, thinneſs, fleſhineſs, leanneſs, fatneſs, hardneſs, ſoftneſs, roughneſs, ſmoothneſs, all theſe ſwerve from meanneſs, but a man of a moderate or mean temper is ſuch a one (according to the Rule of *Polydetus*) that if you feel his fleſh, it is neither too hard nor too ſoft, too hot nor too cold; If you look upon his Body, 'tis neither too groſs nor too thin, too rough nor too ſmooth, neither hath it any exceſs or defect.

Culpeper.

As for the colour of Hair I told you before, it is to be conſidered according to the Country the man lives

in

in, for although happily in *Greece* where *Galen* lived, good conſtitutions might have yellow Hair, yet we find it not ſo in *England*, but uſually brown.

Chap. 52.

Signs of a hot temper.

THe temper of the Body verging from mediocrity to heat, and not at all to moiſture nor drineſs, the Body feels hot in touching and the more the temper declines from Mediocrity to Heat, the hotter it feels; alſo the hotter it is the rougher it is, and the more hairy, the leſs fat it hath, the redder it looks, the Hair curls the more.

Chap. 53.

Signs of a cold Temperature.

VVAnt of Hair is one Indication of a cold temperature, others are, fatneſs and coldneſs which are obvious to the feeling, the colour of the Hair is dunkie, the colour of the Face is ſwarthy or of a leaden colour.

Chap.

Chap. 54

Signs of a dry Temperature.

THe drier the Temperature is, the slenderer is the man, and the more the Flesh recedes from its due temper to drineſs, the harder it is, ſo much then as you find the Flesh harder, judg it as much dryer than it ought to be.

Chap. 55.

Signs of a moiſt Temeprature.

A Moiſt Temperature cauſeth a fat, moiſt, and ſoft Body, and very ſmooth.

Thus much for the Indications of the Temperature offending in the firſt qualities; The mixed follow.

Culpeper.

It is the opinion of ſome, and indeed of my ſelf for one, that theſe Qualities ſeldom or never offend alone, therefore I ſhall refer my judgment to them as they are mixed; and firſt I ſhall give you my Authors Indications, ſecondly my own.

Chap.

Chap. 56.

Signs of a hot and dry Temperature.

IF the Temperature be hot and dry, the Body is exceedingrough and hairy, hot and hard in touching, thin and ſlender in ſight, and hath but little fat, the colour is black and ſwarthy, and the blacker, the more heat abounds, as appears in the Indians and Æthiopians.

Chap.

Chap. 57.

Signs of a hot and moiſt Temperature.

A Hot and moiſt Temper is ſoft, warm and Fleſhy, and is indeed (if it be equally mixed) the beſt temper of al, and yet the Body where heat and moiſture exceed the due proportion, Is ſoon ſurprized with Diſeaſes of Putrefaction, and as readily moleſted with viciouſneſs of Humors: If heat exceed moiſture, the Body is but little ſofter than a due Temperature, but much hotter, they are pretty hairy, very Fleſhy, but not fat, and their Hair is uſually blackiſh; but if moiſture exceed heat, they have much Fleſh, a good colour, their Body is ſmother and not ſo hot in feeling.

By the like Rules in all Compound Temperatures, you may know which of the firſt qualities is moſt Predominant, and how much alſo it excels.

Chap. 58.

Signs of a cold and moiſt Temperature.

IF the Temparature be colder and moiſter than it ought to be, the Body (the Head &c. excepted) is free from Hairs, white, ſoft, groſs, and fat.

If the first Qualities, *viz.* Coldness and moisture be unequally tempred, *viz.* more cold than moist, or more moist than cold, repair to those Chapters which treat of the Temperatures offending in the first Qualities, and you may find out by them and that with a great deal of ease which Quality offends most.

Chap. 59.

Signs of a could and dry Temperature.

IF cold together with driness be equally encreased, the Body is hard, thin, without Hairs; If they have any fat 'tis dispersed amongst the Flesh, both the Hair and colour follow the proportion of the coldness; but when in process of time a hot and dry Tempreture turns into a cold and dry, such are slender, hard, rough hairy and black, and subject to Diseases of Adduct, Choller; if coldness exceed driness, or the contrary, repair to what you were directed to in the least Chapter.

In whatsoever we have spoken before or shal speak hereafter, take these common Indications.

1. If the Member easily wax cold, it is a sign of coldness or rarity, if it wax not easily cold, it is a sign of heat or thickness.

2. If a Member be easily moved, and be offended by drying Medicines, it is a Sign of drinis, but if it be offended by moistning Remedies, 'tis a sign of moistness.

3 Alwaies

3. Alwaies consider the bigness of the Bones, for sometimes a Member may seem slender when 'tis not so in respect of the Muscles, but only the Bones are smal, and sometimes a Member seems great, not because the Bones are so, but by reason of the multitude of Flesh.

4. The sollid parts of the Body, can by no means be made moister than they should, 'tis well if you can keep them from overdrying, but those parts which are intercepted between these may possibly be filled with moisture.

5. That is the proper nourishment of the Similary parts which is done by opposition, not by attraction by the Vessels, and this shal suffice; we pass now to what remains.

Culpeper.

Although I love Brevity with all my heart, yet methinks *Galen* is a little too concise in this, I shal therefore give my Supplement, but before I give it, take a Caution or two.

1. Complexion, or Temperature of Body is better judged by Argument *à priore*, than by an Argument *Aposteriore*, from the Nativity than from Effects of it, for Forraign Climates and Sickness alter the colour.

2. The Conditions may be altered from bad to good.

1. *By Nature.*
2. *By the God of Nature.*

By Nature when a Fortune is Lord of the Nativity.
By the God of Nature when Grace works above Nature.

3. *Dreams may be altered diverse waies.*

1. By inordinate studying after, or thinking of a thing, for then the Apprehension follows the same tract even in sleep.

2. By a corrupt Humor in the Stomach, for be the Complexion Cholerick, yet if a Melancholly Humor affl & the Stomach. the Dreams wil rather be of Frighting than of Fighting.

3. False Dreams may happen by Illusions of evil Spirits.

4. True Dreams may be caused by the Revelation of good Angels.

5. Variety of Food somtimes varieth the colour of the Excrements of the Belly.

These be Cautions, and according to these Cautions, so understand these following Rules, which you shal find Martialled in this order;

1. *Of the* Complexions *Simple.*
2. *Of the* Complexions *Commixed.*

In each, what Diet and Exercise is fittest for them.

Sanguine Complexion.

Description.

A Man or Woman in whose Body heat and moisture abounds, is said to be Sanguine of Complexion, such are usually of a middle Stature, strong composed Bodies, Fleshy but not Fat, great Veins, smooth Skins, hot and moist in feeling, their Body is Hairy, if they be Men they have soon Beards, if they be Women it were ridiculous to expect it; there is a redness intermingled with white in their Cheeks, their Hair is usually of a blackish brown, yet somtimes flaxen, their Appetite is good, their Digestion quick, their Urine yellowish and thick, the Excrements of their Bowels reddish and firm, their Pulse great and ful, they dream usually of red things and merry conceits.

Conditi-

Conditions

As for their Conditions, they are merry cheerful Creatures, bounteful, pitiful, merciful, courteous, bold, truſty, given much to the games of *Venus*, as thowghthey had been an Apprentice ſeven yeers To the Trade, a little thing Will make them weep, but ſo ſoon as 'tis over no further grief ſticks to their Hearts.

Diet and Exerciſe fitting.

They need not be very ſcrupulous in the quality of their Diet, provided they exceed not in quantity, becauſe the Digeſtive Vertue is ſo ſtrong.

Exceſs in ſmall Beer engendreth clammy and ſweet Flegm in ſuch Complexions, which by ſtopping the pores of the Body, engenders Quotidian Agues, the Collick and Stone, and paines in the Back.

Inordinate drinking of ſtrong Beer, Ale, and Wine breeds hot Rhewms, Scabs and Itch, St. Anthonies fire, Quinſies, Pleureſies, Inflammations, Feavers, and red Pimples.

Violent Exerciſe is to be avoided, becauſe it inflames the Blood, and breeds one-day Feavers.

Cholerick Complexion

Deſcription.

WE call that Man Cholerick in whoſe Body heat and drineſs abounds or is predominate, ſuch perſons are uſually ſhort of Stature, and not fat, it may be becauſe the heat and drineſs of their Bodies conſumes radical moiſture, their Skin rough and hot in feeling, and their Bodies very hairy, the Hair of their Heads is yellowiſh, red or flaxen for the moſt part, and curls much, the colour of their face is tawny

or Sunburnt, they have ſome Beards, they have little hollow hazel Eyes, their Concoction is very ſtrong inſomuch that they are able to digeſt more than they appetite, their Pulſe is ſwift and ſtrong, their Urine yellow and thin, they are uſually coſtive, they dream of fighting, quarelling, fire, and burning,

Condition.

As for Conditions they are naturally quick witted, bold, no way ſhame-fac'd furious, haſty, quarrelſom, fraudulent, eloquent, corragious, ſtout-hearted Creatures not given to ſleep much, but much given to jeſting, mocking, and lying.

Diet and Exerciſe t.

A Chollerick man is oftner hurt b much faſting and much drinking than by much eati g, for much faſting weakens Natuer in ſuch peopel, nd fills the Body full of Chollerick Humors and bree eth aduſt Humors, let ſuch eat meats hard of Digeſtion, as Beef, Pork, &c. and leave Danties for weaker Stommachs. Moderate drinking of ſmall Beer doth him good, for it cools the fiery heat of his Nature, moiſtneth the Body which is dryed by the heat of his Complexion, and relieves radical moiſture, but let a man of ſuch a Complexion fly from Wine and ſtrong Beer as faſt as he would fly from a Dragon, for they in flame the Liver, and breed burning and hectick Feavers, Choller and ſhot dropſies, and bring a man to his Grave in the prime of his Age.

Much Exerciſe is likewiſe bad for Chollerick people and breeds Inflamation and aduſtion of Blood, the yellow Jaundice, Conſumption, Feavers, Coſtiveneſs and Agues.

Melan-

Melancholly Complexion.

Diſcription.

A Melancholly perſon is one in whoſe Body cold & drineſs is predominate, and not ſuch a one as is ſad ſomtimes as the vulgar dream, they are uſually ſlender and not very tall, of ſwarthy duskiſh colour, rough Skin, cold and hard in feeling, they have very little Hair on their Bodies and are long without Beards, and ſomtimes they are Beardleſs in age, the Hair of their Heads is dusky brown uſually, and ſomtimes duskie flaxen, their appetite is far better than their concoction uſually, by reaſon appetite is cauſed of a ſowr vapor ſent up by the Spleen which is the Seat of Melancholly to the Stomach, their Urine is pale, their dung of a clayiſh colour and broken, their Pulſe ſlow, they dream of frightful things, black, darkneſs, and terrible buſineſſes.

Condition.

They are naturally Covetous, Self-lovers, Cowards afraid of their own Shadows, fearful, careful, ſolitary, lumpiſh, unſociable, delighting to be alone, ſtubborn, ambitious, Envious, of a deep cogitation, obſtinate in Opinion, miſtruſtful, ſuſpicious, ſpiteful, ſquemiſh, and yet ſlovenly, they retain Anger long, and aim at no ſmal things.

Diet and Exerciſe fitting

By all means let Melancholly Men avoid exceſs both in eating and driking; let them avoid all meats hard of digeſtion, eſpecially ſuch as are Students or lead a Sedentary life; let them uſe meats that are light of digeſtion, and drink often at meat. Exceſs either in meat

or ſtrong liquor, cauſeth crudities and rawneſs at the Stomach, Idle and ſtrange imaginations and fancies, a ſtinking Breath, Headach, Toothach, forgetfulneſs, ſhortneſs of breath, Conſumptions, phtiſicks, third day Agues, the Collick, and Illiack paſſions, and Dropſies.

Much Exerciſe is very profitable for ſuch, not only becauſe it helpeth digeſtion, but alſo, becauſe it diſtributeth the Vital Spirit throughout the Body, and conſumeth thoſe ſuperfluous Vapors by inſenſible Tranſpiration, which cauſeth thoſe idle fancies and imaginations in men.

Flegmatick Complexion.

Deſcription.

Such People in whom coldneſs with moiſture abounds are called Flegmatick, yet are uſualy not very tall, but very fat; ſome you ſhall find almoſt as thick as they are long, their Veins and Arteries are ſmall, their Bodies without Hair, and they have but little Beards, their hair is uſually flaxen or light brown, their face white and pale, their Skin ſmooth cold and moiſt in touching; both Appetite and Digeſtion is very weak in them, their Pulſe little and low, their Urine pale and thick, but the excrements of their bowels uſualy thin, they dream of great rains, water, and drowning.

Conditions.

As for Conditions, they are very dull, heavy and ſlothful, like the Scholler that was agreat while a learning a Leſſon, but when *Once* he had it—— he had quickly forgotten it: They are drowſie, ſleepy, cowardly;

wardly, forgetful Creatures, as ſwift in motion as a Snail, they travail (and that's but ſeldom) as though they intended to go 15. miles in 14 daies, yet are they ſhamefac'd and ſober.

Diet and Exercise fitting.

People of this Complexion, of all other, ought to uſe a very ſlender Diet, for faſting cleanſeth the Body of thoſe groſs and unconcocted Humors which Flegmatick People are uſually as full of, as an Egg is of Meat: what they do eat, let it be of light digeſtion, a Cup of ſtrong Beer, and now and then a cup of Wine is no waies unholſom for them of this Complexion, that are minded to keep their Bodyes in health.

Much Meat and Drink fils their Bodyes full of Indigeſtion, Wind, and ſtiches, Quotidian Agues and Dropſies, Falling-ſickneſs and Gouts, Rhewms and Catars.

Much Exerciſe is very healthful for them, unleſs they love their lazineſs better than their health, for by that means groſs Humors are made thin, and expelled by ſweat, the Memory is quickned and the Skin clarified.

Thus much for Complexions taken Simply by themſelves without commixture one with another; as for Medicinal Remedies for their ſuperabounding, I omitted it, conſidering it may be found by what hath gone before, unleſs by ſuch dolts that forget one line as faſt as they read another.

I come now to their Commixture, which as far as I can find within the compaſs of my *Pia Mater*, are theſe that follow.

1. *Cholle-*

2 *Chollerick-Melancholly.*
1. *Melanchlly-Chollerick.*
3. *Melancholly-Sanguine.*
4. *Sanguine-Melancholly.*
5. *Sanguine-Flegmatick.*
6. *Flegmatick-Sanguine.*
7. *Flegmatick-Chollerick.*
8. *Chollerick-Flegmatick.*

Let none object to me, that their may be more commixtures than these, as *Collerick-Sanguine Flegmatick-Melancholly* and the like, for I can scarce believe it and if you do but heed how and in what order the Signs of the Zodiack arise, you may happily be of my opinion, and therfore of these, and these only in order.

Of a Collerick-Melancolly Complexion.

IT is a thing very difficult if not impossible to find a man in whom two Complexions are equally predominant, but one will more or less excel, therefore where Choller exceeds in chief, and next that Melancholly, that man I call *Cholerick Melancholly.*

Description

Deſcription.

They are higher of Stature than ſuch as are Simply Collerick, by reaſon their radical moiſture is more prevalent, yet have they little lean Bodies, rough and hard Skin, meanly haſty, and but meanly neither, pretty temperate in feeling inreſpect of *Heat*, ſwarthy colour, their Hair of their Heads is of a Cheſtnut colour or light brown, digeſtion is meanly ſtrong, their Pulſe meanly ſtrong, yet ſomthing ſlow, their Urine of a pale yellow and thin their Excrements yellow and hard, they dream of falling from high places, Robberies, Murders, Hurts proceeding from fire, fighting or anger.

Condition.

Such people by natural inclination are very quick Witted, excellent Students, yet will they begin many buſineſſes ere they finiſh one, they are bold, furious, quarrelſom, ſomthing fraudulent, prodigal and eloquent they are not ſo unconſtant and ſcornful as Chollerick men are, but more ſuſpitious, and fretful, more ſolitary and ſtudious after Curioſities, and retain their anger longer than Cholerick men do.

Diet and Exerciſe fitting.

Let them obſerve great moderation in Meat and Drink, for Meats hard of digeſtion engenders tough Flegm in ſuch Bodies, and will bring their Bodies to an Aſtmah ere they are aware of it. Above all let ſuch people avoid exceſs in drinking, for much ſmall drink breeds Flegm in them, and much ſtrong ſpoils the Brain, cauſeth Scabs and Itch and breaking out of heat about the Body.

Moderate Exerciſe is not only convenient but alſo very profitable for ſuch perſons.

Melan-

Melancholly-Cholerick Complexion.

Deſcription

Such are uſually tall of ſtature, yet are their Bodies ſomwhat ſlender and dry, their Skin rough, hard, and cold in feeling, they have but very little Hair on their Bodies, and are long without Beards, they have alſo much ſuperfluities at the Noſe, the Face of a dark pale colour, their Hair uſually of a blackiſh brown colour, their digeſtion weak and ſomthing leſs than their Appetite, their Pulſe ſlow, their Urine ſubcitrine and thin, their egeſtion ſallow colour'd and ſomthing thin, dreamings are of falling down from high places, vain idle and fearful thinges.

Conditions.

As for Conditions they are very gentle and ſober, willling to do good, admirable ſtudents, delighting to be alone, very ſhamefac'd and baſhful, ſomwhat fretfull, conſtant to their Friends, and true in all their actions.

Diet and Exerciſe fitting

Exceſs of eating, drinking and ſleeping, are as great Enemies to the Nature of ſuch a man as Rats-bane, for they fill the Body full of tough and congealed Humors, from whence proceed Morphew, and other Infirmities of the Skin, and other Infirmities that are more than Skin deep, as ſtoppings of the Liver, corruptions of the Lunges, Aſthma, Phtiſick, Wind, Belly-ach, Collick. If ſuch will be ruled by me (if they will not I cannot help it) let them eat and drink moderately, let their care be to ſuffice Nature and not to ſtuff their Guts,

Guts with Meat, nor make a Hog-waſh tub of their Bellies with drink, I will not deny them, but adviſe them now and then to drink a cup of ſtrong Beer or Wine, eſpecially after meat, for exceſs of ſmal Beer cools the Liver, hinders their digeſtion, and bids them beware of a Dropſie, it ſpoils both Apprehenſion and Memory, and fills the Head ful of ſuperfluites, but ——

The immoderate uſe of ſtrong Beer fills that Brain full of Fancies which ſhould be imployed about better matters.

Moderate Exerciſe is very good for them, and helps much to diſtribute vital heat, which in this Complexion ſeems to be but weak; above all things let them have a care of catching wet at their feet.

Melancholly-Sanguine Complexion.

Deſcription.

THey are tal of ſtature, and have big, fleſhy, firm, ſtrong bodies, the colour of their Face of a darkiſh red, their Skin neither hard nor rough, and as little cold, but temperate in reſpect of ſoftneſs and warmneſs, their Bodies are not uſually very hairy, yet have they ſoon Beards, their digeſtion is good and laudable, their Urine of a light Saffron colour, mean in ſubſtance, neither too thick nor too thin, the egeſtion or Excrements of the Belly reddiſh and ſoft, their dreams are pleaſant, and many times happen truly to come to paſs.

Conditions

Conditions.

They are more liberal, bolder, and merrier than Melancholly persons are, as also less cowardly, not so pensive nor solitary, neither are they troubled with such fearful conceits, but are gentle, sober, patient, trusty, affable, courteous, studious to do others good.

Diet and Exertise fitting.

For as much as digestion in these is good, they need not be so penurious in Diet as the former, much fasting fil their Bodys ful of wind, and much strong Beer and Wine, inflames the Blood.

Moderate Exercise purifies their Blood, strengthens their Bodies, and makes their Skin cleer.

Sanguine-Melancholly Complexion.

Description.

THey are mean of Stature, but strong well compact Bodies, fleshy but not fat, big Veins and Arteries, smooth warm Skin, something hairy but not so hairy as Sanguine people are: Their Hair is either black or a very black brown, their Cheeks red, something clouded with duskiness, their Pulses great and ful, the Urine yellow and mean in respect of thickness and thinness, their digestion good, the Excrements of their Bellies reddish and something thin, they usually dream of deep Pits and Wells and sometimes of flying in the Air.

Conditions.

Their Conditions are much like to the Conditions of a Sanguine Man, but that they are not altogether so merry

merry nor so liberal, a spice of a Melancholly temper being inherent in them.

As for Diet and Exercise, that which we described under Melancholly-Sanguine wil suffice for these also, only take notice that strong Liquor and violent Exercise is more subject to inflame the Blood.

Sanguine-Flegmatick Complexion.

Description.

THey are higher of Stature than Sanguine, with strong wel set Bodies, not very fat, their Hair is flaxen or very light brown, their Face is of a paler red, than Sanguine peoples is, neither are their Bodies so hairy, their Pulse is Modrate, their Appetite good, their Digestion indifferent; their Urine subcitrine and meane in substance, their egestion white in some places and red in others, they dream of flying in the Air, Rain and Waters.

Conditions.

As for Conditions they are less libearal and not so much addicted to the Sports of *Venus* as Sanguine are, neither are their Spirits so bold, nor their Bodies so hairy.

Diet and Exercise fitting.

Seing the Digestion of such People is but meanly strong, let them not eat as much in one day as they can digest in two, let their Diet be such as is not too hard of digestion, for their Stomochs are nothing neer so hot as an Estriches; If they love their appetite better than their health, and will take in more food than

is

is fitting for them. let them expect the Collick, ſmal Pox, Meazles, &c.

Let not their Drink be too ſmal, for that makes but thin and watry Blood in ſuch Conſtitutions, it dulls their Brain, and cauſeth Dropſies and Gouts.

Moderate Exerciſe is very profitable to conſume their Superfluities.

Flegmatick-Sanguine Complexion.

Deſcription.

FLegmatick-Sanguine people are but mean of ſtature, ſomwhat groſs and fat of Body, ſmooth ſoft Skin, and ſomwhat cold in touching, they have but few hairs upon their Bodies and are long without Beards, their hair is light yellow, light brown or flaxen, no waies curling, their colour whitely, with ſome very ſmal redneſs, if any; their digeſtion is ſomwhat weak and leſs than their Appetites, their Pulſe ſmal and low, their Urine ſomwhat thick and paliſh, they ſomtimes dream of falling down from ſome high place into the water.

Conditions.

Their Conditions are ſo ſo, between Flegmatick and Sanguine, neither very liberal nor very covetous, neither very idle nor much imployed, neither very merry nor very ſad; rather fearful of the two than valiant.

Diet and Exerciſe fit.

Let them beware of overfilling themſelves with meat, if they love their health but half ſo well as they love their eaſe ſo they will; much eating and drinking fills the Stomachs of ſuch people full of raw humors, and ſowr

sowr Flegm, engenders the small Pox and Measles, and dulls their wit, which naturally is none of the quickest.

Strong Beer and Wine taken in Mediocrity is not hurtful for them, and let them take this from me, and say I told them the truth, the more they accustom their Bodies to exercise, the better 'tis for them.

Flegmatick-Chollerick Complexion.

Description.

Such are tall of Stature but not so big nor yet so fat as Flegmatick, their Bodies are something hairy and they pretty soon have Beards: they have usually Hair of a Chestnut colour, not curling, and soft, their Faces of a tauny red, full of Freckles, their Appecite and Digestion is indifferent, as being preety wel met: a moderate and pretty ful Pulse, their Urine subcitrine and mean in respect of thickness, the Excrements of their Belly of a pale yellow and thick, they usually dream of swimming in the Water, Snow, and Rain.

Conditions.

They are not such drowsie, lazy, sleepy Creatures as Flegmatick folks are, but are nimbler, bolder, and kinder, merrier, and quicker witted.

Diet and Exercise convenient.

Although they may be a little bolder with their food than Flegmatick may, yet is digestion in them none of the strongest, and excess in meat fills their Bodies with Choller, and punisheth their Carcasses with Chollerick Diseases

Excess of Drink spoils their Digestion, and weakens Nature, but moderate Exercise refresheth it.

Chollerick-Flegmatick Complexion,

Description.

Such are but mean of stature, but stout lusty strong Bodies, strong Bones, well set Creatures, neither fat nor lean, but in that respect they keep the Golden Mean, they have lusty great Bones, their Skin is hairy and moderate to feeling in respect of heat and moisture, their Hair is yellowish or sandy flaxen, and their Face of a tawnyish yellow colour, their Digestion is good, their Pulse swift, their Urine thin, and of the colour of Saffron, their egestion yellow and hard, they dream of fighting, Lightning and Rain, hot Baths and hot Waters.

Conditions.

Their Conditions are not much different from those of Chollerick men, only the Vices of Choller is moderated by Flegm, therefore a Chollerick-Flegmatick man is nothing so vicious as one purely Chollerick; neither doth any Humor set a stop to the unbridled passions of Choller, so as Flegm doth, because 'tis so contrary to it: judg the like by the rest.

Diet and Exercise fitting.

A slender Diet works the same evil effects in quality, though not in quantity that it doth in Chollerick. Much excess in strong Drink inflames the Blood, and out of such Inflamation proceeds Putrefaction, which begets a Generation of rotten Feavers, Pestilences, small Pox &c. Pleurisies, and Apostumes.

Let

Let their Exercise be neither violent nor excessive.

Thus I have done what I promised you. If any think some other mixtures may be, which here be not set down (by reason of a Planet of a contrary nature, being in the Ascendent at the Birth; as for example, If *Mars* should ascend in *Gemines*, you may say the Nature would be Chollerick-Sanguine) he may by these Rules find out the Description, Condition, and requisite Diet: If he think he cannot, let him reade this over till he can, and now and then between whiles learn to scratch his Head with a pair of wiser Nails.

Lastly, Such as have any wit in their Heads, may hereby come to all the judgment of Urine that I as yet know of, or where it grows.

But after a long digression I return to my Author whom I left at.

Chap. 60.

Signs of a dry Stomach

THe Indications of the Stomach when it is dryer than Naturally it ought to be, are, If the party be very thirsty, and is sufficed by a little Drink, but burdened if he drinks much, he spits much, and he delights in dry Meats, Imagine meats roasted till they are burned, burned crusts of Bread, and the like.

Culpeper.

Things Medicinal for a dry Stomach, are Syrup of Violets, Violet Leaves, and Strawberry Leaves, Barberries, Lettice, Purslain, Roses, Apples, Cherries, Strawberries, Water-Lillies, Orrenges, Lemmons, Cucumers, Prunes, Tamarinds, with many other things which you may find in my *English Physitian*.

Chap. 61.

Of a moist Stomach.

IF the Stomach be moister than it ought to be, the man is seldom a thirst, yet will the Stomach endure much moisture, and takes delight only in moist meats.

Culpeper.

Simples Medicinal are, Galanga, Cinnamon, Pomegranate Pills, Mastich, Wormwood, Mints, Mother of time, Sage, Rolemary Flowers, Cloves, Nutmegs, Annis seeds, Cardamoms, Pepper.

If the Stomach be too moist, be sure that party hath little Appetite to his Victuals; in such a case, take, Cinnamon, Galanga, Cloves, Pomegranate Pills, of each a like quaintity, beat them to Pouder and let the sick take half a dram every morning in any convenient Liquor.

Chap. 62.

Signs of a hot Stomach.

IF the Stomach be hot, it digests faster than the Appetite calls for food, nay it usually makes a better shift with Meats hard of digestion than it doth with those that are easie, because it is subject to corrupt meats light of Digestion; it rejoyceth in hot Meats and Drinks, neither is it hurt by such as are cold if they be moderately taken.

Culpeper.

Culpeper.

It is to be supposed, that *Galen* speaks here of the Stomach Naturally hot, not distempered by heat, for then driness must of necessity be joyned with it, and indeed the Stomach is the Cook-room of the Body, and it cannot well have too great a fire in it, unless you fire the House or the Chimney, I mean cause an Inflamation in the Stomach or the Throat.

I shall only give this Caution, Let such accustom their Bodies to meats hard of digestion, as Beef, Pork Cheese, Herrings, Salt-fish &c.

Chap. 63.

Signs of a cold Stomach.

THe Stomach that is cold by Nature hath a very quick Appetite, I suppose because that which causeth the Appetite comes from the Spleen, but alas-a-day when it hath satisfied Appetite, the digestive faculty is not at home, or else 'tis so feeble 'tis not able to do it's Office, and yet their misery is such, they usually desire meats not fane to be digested, and therefore they are alwaies troubled with sowr belchings, they cannot endure cold things should outwardly be applyed to their Stomachs; neither indeed can such as have hot Stomachs endure hot things should be applied to that Region; but those distempers which seize the Stomach by reason of some disease, differ from those that are Natural, for the Stomach diseased desires its contrary inwardly, viz. if it be hot, it desires cold things, but when the heat is Natural it desires its like.

Culpeper.

A Stomach naturally cold (for I told you before tha was *Galens* meaning, and I assure you I translated him at first sight) I say if the Stomach be naturally cold your best way is to warm it a little; you may do it, by taking a dram of *London Treacle* every morning, or a little *Mithridate*, or *Diagalanga*, *Aromaticum*, *Cariophylatum &c.* or by eating a little green Ginger.

As for Simples, you may take the Roots of Fennel, *Calamus Aromaticus*, Ayens, Galanga, Ginger, the Leaves of Wormwood, Fennel, Mints, Sage, mother of time, Squinanth, Cloves, Nutmegs, Cinnamon, Annis Seeds, Cardamoms, Pepper, &c. the Leaves of Bawm, and Carduus.

Chap. 64

Of ill Temperatures commixed in the Stomach.

IF you fear a Commixture of distemperatures in your Stomach, compare them with the Simple tempers and you may easily find out what they be, neither would I have you mind the Stomach alone, but also other parts of the Body, for it is not the Stomach alone which makes men thirsty, but sometimes the Heart or Lungues, which by drawing in air that is too hot and retaining it long, cause heat in the Breast, and such desire drink no less than such whose Stomach is too hot: but you may distinguish it thus, If the Breast, be too hot, the thirst is not alaid by drinking, and less quenched by drinking cold drink than by drinking hot; also

so the Breathing in of cold air easeth such whose Breast is hot, but doth no good at all to such whose Stomach is hot: by these notes then you may distingnish them.

Chap. 65.

Signs of cold Lungs.

THis is the greatest Indication of the coldnes of the Lungs, when you feel a manifest pain, offence and coldnes at your Breast by drawing in cold air, also a warm air is friendly to them, and causeth them to cough up their Excrements with more ease.

sulpeper.

Things which heat the Lungs are, Alicampane, Liquoris, Juyce of Liquoris, Lohoch of Fox Lungs, Bettony, Hisop, Bawm, Scabious, maiden Hair, the Flowers and Conserves of these, together with Compositions made of them; also Juniper Berries, sweet Almonds, Hazel Nuts, Figs, Dates, Raisons of the Sun, Nettle Seeds &c.

Chap. 66.

Signs of dry Lungs.

WHen the Lungs are dry, they want Excrements, to wit Flegm, Spittle: and as moisture of the Lungs causeth an obscure Voice, so drines of the same causeth a cleer voice, and when they strain to speak vehemently or acutely, then Excrements come from the Nose or Mouth, from which soever they come they come from the Lungs.

Culpeper.

If you find your Lungs be too dry, you may moisten them with Medicines, but be suer they be such Medicines as strengthen them also; be not too busie fiddle-faddling with your own Bodies, 'tis an easier matter for you to make your selves sick than well, yet I say if you manifestly find your Lungs too dry, and find your selves withal prejudiced in health by it, thus you may moisten them, *viz.* by taking *Lohoch Sarum*, now and then with a Liquoris stick; as also Syrup of Violets Poppies, and Coltsfoot. How to make al these, see my last Edition of the *Dispensatory*.

Simples Medicinal are, the Seeds of white Poppies, Jujubes, Sebestens, Strawbery Leaves, Violet Leaves and Flowers, &c.

Chap. 67

Of the Voyce.

YEt would I have you understand that greatness of the Voice comes not altogether from heat, neither doth smalness of it in like manner from cold, but greatness of the Voyce comes somtimes from the largeness of the Windpipe, and smalness of voyce from its straitness; therefore if you would judg by the voice, you ought withall to regard the natural temper.

Chap. 68

of a cleer and rough Voyce.

A Cleer smoth voyce shews smoothness of the Windpipe, as roughness of the Voyce shews roughness

roughness of the same part; smoothness of the Windpipe shews a moderate temper, roughness shews driness, for roughness is caused through the inequalitie of a dry Bodie, for the driness of the Similarie parts whereof that Arterie is made (*viz.* the Windpipe) shews either a defect or unequall distribution of moisture to it.

Culpeper

I would now willingly write a word or two to Musicians, whose faculty and worthy Science I exceedingly delight in, narrowness of the Windpipe is the cause of a shrill Voyce, and that's the reason Women and Boys whose Windpipe (I could have said *Trachæa Arteria* had I been minded) is narrow sing a Trebble best, and because the Windpipe even in some of those is narrower than in others, some of them are able to sing higher than others, even above *E-la*.

On the contrary, such men in whom the Wendpipe is very large, are able to sing a deep Base, even below *Gamma-ut*, to double *B-mi* double *A-re*, and some few happily to double *Gamma-ut*.

Then consider that harshnese of Voice proceeds from roughness of the Widdpipe, as cleerness of Voyce from the smothness thereof, somthing therefore to help a harsh Voyce.

1. By way of Caution, Avoid all Salt and sowr things, for they make the Windpipe rough.

2. By way of Advice, Sweet things must needs make it smooth, but use them moderately lest you clam up your Lungs.

Then

Then consider whether your Lungues be too hot, or too cold, the foregoing Rules will certifie you, and as you find your Constitution by them, so use such sweet things as are either hot or cold, you have them both mentioned to you before.

Chap. 69.
Of an Acute Voyce.

THe Voyce cannot be acute by Nature, without narrowness of the windpipe, nor grave without Latitude of it; narrowness of the Windpipe ariseth from coldness of Nature, Latitude from heat.

And thus much for the Explanation of Temperaments.

Culpeper.

In the first part of this little Chapter, *Galen* hit the Nail at the head, when he saith that the Voice cannot be acute by Nature unless the Windpipe be narrow &c. this every Musitian will perceive if he do but heed that he contracts his windpipe when he sings sharps, but dilates it when he sings flats.

But that narrowness of the Windpipe proceedeth from coldness of Nature, *& è contra*, is as true as *Don Quixotte* his Windmill Was a Knight Errant; And I disprove it thus, all Chollerick men have usually shril Voices, but Chollerick men are hot and dry. *Ergo*.

Chap.

Chap. 70.

Indications of Natures Instruments.

WHatsoever Errors are subject to the Senses, either about greatness or Formation, or Number, or Scituation, are very easie to be known, but such parts as cannot be discerned by sence, the knowledg of some of them is attained with great difficulty, of others with great ease, therefore the bigness and form both of the Head and Brain is easie to be discerned, of which we have spoken before, as also such things as belong to the Breast, Shoulders, Arms, Elbows, Hands, Hips, Thighs, Legs, and Feet, 'tis no hard matter to know them either by their bigness and formation, whether they be in due order or not, and according to their number or parts of which their Composition consists, the detriment of every operation is seen as cleer as the Sun in a Summers day; but by your leaves, those things within the body are not so easie discerned.

Chap. 71.

Of the Stomach.

THe Stomach of a certain man which I beheld was so smal and round, and seated so neer the Bowels, that it manifestly appeared both to the sight and feeling.

Chapter. 72.
Of the Bladder.

ALso I hapned to behold the Bladder of a certain Man so small and expoſed to publick view, that when it was full of water, it cauſed a ſwelling manifeſtly to be ſeen outwardly, yet could not I take any manyfeſt Indications from any other external part,

We ought now to endeavor to try whether in theſe and ſuch things as theſe, there be a vertue in Nature, or a vice when they are not ſubject to ſence, and of this although we cannot comprehend a certain knowledg, yet may we artificilly make a probable conjecture, As for example in the Liver.

Chap. 73.
Of the Liver.

IHave ſeen ſome, and indeed very many, whoſe Veins were very narrow and ſmall, and their whol Body of a naughty colour, if they had taken in a pretty quantity of meat eſpecially ſuch as is windy, thick, and tenacious ſome of them felt a kind of weight as it were on the right ſide of their Belly, others felt a ſtretching pain there in theſe, now it is probable that the Liver was ſmal, and the Paſſages thereof very narrow.

Chap.

Chap. 74.

Of a Flegmatick man vomiting Choller.

I Saw another, the whol habit of whose Body gave Indications of Flegm, and yet every day he vomited red Choller, I thought good to view the Excrements of his Belly, and I could see but little Choller appear in them, wherefore I conjectured that the passage which carried the Chollerick humor to the Bowels was either very strait or stopped, and we know this appears by the Skin in many, as in such as have the yellow Jaundice, and it is also found in the dissection of many Creatures, and therefore he that desires to be expert in the knowledg of such things, let him be much conversant a Dissections, so shal he gain much knowledg and reap much profit by it, we wrote of these severally before, we only make mention of some examples of it here, that so men might be the more inflamed with an earnest desire to learn. But enough of these things.

Chap. 75.

How Bodies may be known to be sick

HE that would be accounted an expert Physitian, must be well acquainted with unhealthful Indications, that so he may know when a party is sick, and of these some are subject to sence by those things which are within

within them, by change of Nature, in magnitude, colour, form, or Figure, and Scituation, hardneſs and ſoftneſs, cold and heat.

Others are not ſubject to ſight nor ſence, and they are to be known by the hindring or hurting of the operations, pains or unnatural ſwelling, by all theſe or ſome of theſe.

Chap. 76.

Signs of an afflicted Brain.

PArticularly the Signs of ſuch as are ill in their Brain, or have that Noble part of the Body indiſpoſed are ſubject to madneſs or folly, or their Sences or Imagination is hurt, and not able to perform its Office as it ſhould do, and the Humor offending may be known ſomtimes by what humor comes out by the Mouth, Noſtrils, or Ears, or by pain in ſome particular part of the Head.

Chap. 77

Signs of an afflicted Heart

AFflictions of Heart are known by difficulty of Breath, and alſo by the trembling & uſual motion of the Heart it ſelf, by the motion of the Pulſes, by the heat of the Body, either ſoon heating or ſoon cooling, by Feavers and Shiverings, by change of colour, fainting, and pain.

Chap.

Chap. 78
Signs of an afflicted Liver,

INfirmities of the Liver are found out by either defect or ſuperaboundance of Humors, when the Humors are turned to places againſt Nature, as the Choler to the Blood in the yellow Jaundice &c. by ill color, by unnatural digeſtion, by deſiring to feed upon things that are not natural food, dy ſuperfluous Excrements, by heavineſs, and pain, and ſwellings, not only at the Region of the Liver, but alſo in other parts of the Body, nay ſomtimes the Liver, may be the cauſe both of difficulty of breathing and coughing.

Chap. 79
Signs of an afflicted Stomach

YOU may reſt confident the Stomach is afflicted when people deſire food that is either too moiſt or too dry, when it cannot caſt up the excrements it ought to do, when it is moleſted by *Hiccoughs*, Belchings, ſtrainings to Vomit, Vomiting, and what humor offends you may know by the color of what is vomited up.

Culpeper.

If you find your Stomack nauſeous, your beſt way is to clear it by a Vomit, provided it be not a Woman with child, nor ſubject to the fits of the Mother, and afterwards ſtrengthen it as you have been taught before.

CHAP.

Chap. 80.

Signs of an afflicted Breast and Lungs.

Culpeper.

IT is my Opinion at present, that the Breast is never afflicted but it afflicts the Lungs, therefore I put them both together, though my Author mentions only the Breast.

Galen.

The Infirmities of the Breast are known by difficulty of Breathing, by coughing and pains in the Breast, and the difference of what is spit out by coughing gives Indication, what it is that offends the Breast.

Also the ilnesses of the *Asperia Arteria* or Windpipe, are known by difficulty of breathing, pains in that place offence in the Voyce, or difficulty of speking, and according to the same proportion it holds true throughout the Body, sure Indications are taken from swelling, pain, excrements, and hurt of the Operation of the ill or afflicted part.

The Indications of excressences not natural, are taken from there hardness softness, colour, and Inflamations, as for exampele, in the small pox, for paine what part of the Body soever it taketh possession of, it shews either solution of unity (as in Wounds &c.) or else suddain alteration.

A solution of Unity (as some Authors call it) or of continuity (as my Author here doth) is caused by cutting, eating Humers, fraction or breaking, and stretching.

The

The ſubſtance of the Body is altered by heat, cold, drineſs and moiſture.

The operation of a part is hurt three wales.

1. *When it performs it painfully.*
2. *When it performs it faultily.*
3. *When it performs it not at all.*

Culpeper.

Although this be ſo plain, that my Authors meaning may as conſpicuouſly be diſcerned as the noſe in a mans Face, yet becauſe ſome men have as little Brains as other ſome have Noſes, I ſhall explain his laſt words

1. A mans Arm performs its office painfully when he can ſcarce lift it up to his Head.
2. A mans Arm performs its office faultily when it hath the Palſey.
3. A mans Arm performs not its office at all when he hath loſt the uſe of it. By inſtanceing in this one particular member you may (unleſs your Brains be in *Utopia*) find out all the reſt.

Chap. 81.

Of the difference of thoſe things that are caſt out.

OF ſuch things as are expelled or caſt out, ſom of them are like the parts of the Body that are afflicted, others are excrements, or at leaſt like excrements, for by what is caſt out from and part of the Body is naturally Indications given of the conſtitution of that part: But of this we have ſpoken more fully in our Treatiſe of the Members of the Bodie which none be-

fore us ever brought into a regular form; and indeed though the Ancients made many beginnings, yet none drew Physick up into an intire Body before us, to that then we refer you.

Culpeper.

Galen wrote many great Volumns in Physick 'tis confessed, but lest I should either put you upon Impossibilities in this particular, for want either of Books or learning to use them when you have them, or else set you to pick out a grain of Gold from out of a Cart-load of dung, I shall explain his meaning in this place.

1. He tells you some of the things expelled are like the part of the Body afflicted, as when such as are troubled with the Consumption of the Lungs, spit out such filth as resembles the flesh of thir Lungues, or as it was in the last Epidemical Disease in *London*, when peopl with their excrements voided things like the skins of their Guts.

2. Others he saith are like Excrements, as when men from their Lungues spit laudable Flegm or from their Bowels void laudable Excrements.

Chap. 82.

Signs of a Sickness to come.

INdications of a Sickness approaching steer their course in a middle path, between those wich accompany sound and sick men, for in sound men all things are according to Nature, but quite and clean against Nature in such as are sick, between both these lie the Indications of Neutral Bodies which is our scope at this time,

some

Some of the Indications of Neutral Bodies agree with those things according to Nature, but differ either in quantity, quality, or time; again other of them are contrary to Nature, but less than in such as are sick, therefore the dispositions of such people as are falling into a sickness are properly Neutral, these are different. for,

1. Some of them show health a coming.

2. Some shew sickness is neer, all shew Neutrality in the present condition, for when Indications of health appear to the sick, they may be called healthful Signs, when Signs of sickness appear to the healthful, they may be called unhealthful Signs, we thought good to comprehend them both under this word *Neutral*, neither need any Body spend much time in admiration, that we devide all Indications into these three Heads, Healthful Unhealthful and Neutral, if they do but consider, that such Signs as we call healthful relate only to people at present in perfect health, such as we call Unhealthful, relate only to such as are sick without so much as casting an eye to health to come, both do it properly without caling help of much reason, but rather of sence; such as are Neutral Indications are much judged of by reason, knowledg and Judgment.

The difference of Neutral Indications is twofold.

1. Such as differ only in quantity, quality or time; but not at all in species from the things that Physitians call [according to Nature] as appetite to meat, either too much encreased or deminished, or not taken at convenient times, or unusual meats, or superfluities of meats, which are either too few or too many, too dry or too hard, or either want of superaboundance of moist excrements, or excrements that differ in colour, consistence, or time of excreting from the Ancient Natural

cuſtom, more or leſs drink in reſpect of quantity, hot or cold drink in reſpect of quality, too frequent coming to, or too long abſenting from the School of *Venus*, ſweating, motion, or the lik, retention and immoderate flowing of the Menſtruis, or the Hemorrhoids, all theſe are Neutral Indications of a ſickneſs to come, judg the like by an unaccuſtomed dulneſs of mind, an uſual forgetfulneſs, troubleſom ſleeps, deafneſs of the Ears, dulneſs of the ſight, the bulk it ſelf of the Body either greater or leſſer than uſual, or whiter, redder, paler or blacker, oftener ſneezing, belching, or breaking wind than uſual, the exerements of the Brain, purged out by the Ears, Mouth, or Noſe, altered either in Quantity, Quality, or Time; and to conclude, Whatſoever natural thing elſe in the Body of man is altered in reſpect of Quantity, Quality, or Time.

2. The Second kind of Indications conſiſt in ſuch things as are not natural to the Body, and yet they are not ſo violent neither to cauſe a Diſeaſe, ſuch are, Gnawings at the Stomach or Guts, pain, Vomiting, Headach, Heavineſs of the Head, overmuch ſleeping, or watching, theſe ſhew the diſpoſition to be either ſick or Neutral, judg the like when the Sences are burdened with any thing againſt Nature, ſo long as they are not immoderately burdened, neither hinder a man from his uſual Imployments, they are but Neutral ſigns of a Diſeaſe; for inſtance, when whatſoever is taſted, taſts ſalt or bitter, though it be nothing leſs, when things ſmell ſtinking to the Noſe, though in themſelves they have no ſuch ſmel in them, noiſe in their Ears, black, blew, or red things appearing before the Eyes when there is no ſuch thing preſent, numbneſs or ſoreneſs in feeling, ſtretching, compreſſion, gnawing or heavineſs of Body, all theſe ſhew a Neutral diſpoſition at preſent, and a Sickneſs to come.

CHAP.

Chap. 83.
Signs of a Sick Body.

WE are now come to the Indications of a Sickness present, whereof some prognosticate health, others death; the first of these may be called healthful, the other unhealthful in the Genus, dangerous in the Species; these are taken from the strength and weaknes of the operations in General, if you take them in a General way, from the operations of some specal part, if you take them in a special way.

These may partly be known by the Members, of the Body afflicted, taken.

1. *Per se.*

2. *Per accidens.* As by excrements, because in them appears signs either of concoction or crudity, and therefore they must needs shew that Nature overcomes the offending matter, or the offending matter Nature, or at least that they equally contend for Dignities. If Nature overcome the offending matter, the Indication is helthful, the Game goes as it should do, but if the offending matter, grow too strong for Nature the sign is Unhealthful, but if they contend in strength, and you cannot tell which way the Scales will turn, that's a Neutral Sign.

Again, Such as shew manifest concoction are healthful Signs, such as shew crudity are Unhealthful, such as shew neither, are Neutral.

There is besides these another kind of Neutral Signs, that is, when somtimes in the same party and same Disease, the Signs give Indication of one theng one whill

and awhile after of its contrary, and these are called critical or decretory accidents, of which we have spoken in our Treatise of the crisis of Diseases.

Chap. 84.
Of Causes Healthful, Unhealthful, and Neutral.

SEing therefore that of Causes some are Healthful, some Unhealthful, and others Neutral, we shall speak first of all of Healthful Causes, and of these.

1. *Some are such as preserve* Health.
2. *Others such as restore Health being lost,*

Of these the dignity belongs to the former, they deserve to carry the Bell away, and therefore we shall begin with them, and in so doing we must begin with a Body of an excellent Constitution, and shew the means to maintain it in such a plight, for if God had determined man of an unalterable Body, this Constitution must needs so have continued still, and never needed any art to help Nature, but because the Body of man is alwaies subject to alteration corruption and change, therefore it stands in continual need of help.

Chap.

Chap. 85.

How many waies our Bodies may be altered.

AS many waies as our Bodies may be altered, so many remedies are requiered to help, and so many Conservaties to preserve; but because all correctives work by degrees, and all infirmities hast on, Physitians usually call those Conservatives which by strengthening Nature preserve health in vigor.

Our bodies are altered by some things necessarily, by other some not necessarily; I say it is altered by some necessarily because they cannot be avoided, as the Air we must needs receive some of it in, by eating and drinking, by sleeping and waking; but to run amongst the wild Beasts, or against the Swords is not of necessity, therefore about the first of these this Conservative art is requisite, not about the second; to such things then as must of necessity alter the Body now turn we, and they are these,

1. *Air.*
2. *Motion and rest, both of the whol Body, and of every part thereof.*
3. *Sleeping and watching.*
4. *Meat and Drink.*
5. *Excrements of the Body*
6. *Affections of the Soul,*

1. The Air alters the Body, as it cools, heats, moistens or dries, or according as these qualities are joyned together, or the whol substance of the Air altered,

2. Motion and rest offend on both hands, when they exceed a measure, also by drying, moistning, heating, or cooling, or by joyning any of these together.

3, Sleeping and watching } hurt by the same means.
6, Affections of the Soul }

But as for eating and drinking and expelling Excrements, the immoderate use of them hurts both by themselves and by other means, or causes: but of all these we have written in another Treatise.

All these well used are preservers of health, but ill used are destroyers of it, for when the Body desires motion, exercise is healthful, but when it needs (you may take the word [*desires*] before under that notion [*needs*] if you please for many men and women desire many times things which are not needful for them, and I had translated it so before had I thought of it) I say when the Body needs rest idleness is better than Exercise, for that helps Nature when the other weakens it.

The like you may say of meat and drink and all the rest, being given in due measuer and quality, when the Body needs them they are healthful, but necessity, measure, and quality erring, they assault Nature to thrust her out of her house of Clay (or slime which you will.)

If you please you may ad Time as a Companion to all these, for none but a Blockhead will doubt, but if both quantity and quality of such things as Nature needs be administred at an unfitting time, the occasion of time may be the occasion of illness to the Body, for seeing the Body of man is very subject to change, therefore sometimes it needs one, sometimes another help.

Therefore seeing in these very intentions, some causes are Healthful, we will make some repition of what belongs to our purpose, when the Air is temperate to a

Body

Body of the best Constitution, a moderate quantity both of meat and drink, sleeping and watching, motion and rest, &c. is convenient, but when the Air is distemper'd, you must vary the rest accordingly, that so the body may neither shake for cold, nor sweat for heat; as for motion, when your body begins to be weary, leav off exercise; the quantity of food is known by the perfectness of digestions, and the excrements avoided ought to be according to the quantity of the food taken in, for a good Nature appetites no more than it concocts and the contrary shews a failing in Nature; also Nature when it is strong is bale to set bounds to sleep, and when the body needs no more, the Man wakes, there is no failing in the Excrements, of Urine, Dung &c. & if you consider this but wel, you may easily see such a man is not easily moved by affections of the mind, *viz.* Anger, sadness, fury, fear, envy &c. for these alter the Body from its natural state.

Culpeper.

Although what *Galen* here saith be plain, and as true as plain, yet for the Benefit of young Students, I shall explain him a little, in his six things not Natural, for indeed the right course of preserving health, consists principally in the right use of these.

They are as we told you,

1. *Air.*
2. *Meat and Drink.*
3. *Sleeping and Watching.*
4. *Excrements of the Body.*
5. *Exercise and Rest*
6. *Affection of the Mind.*

Of all these in Order, and that so plain that a Child may understand it, that can but reade his *Paternoster.*

The

The first part consists in Air, in which consider,

1. Its *Temperature.*
2. Its *Difference.*
3. *Quality.*
4. *Its Situation.*
5. *How it alters our Bodies,*
6. *Its utility or Profit.*

First, Air for its Temperature.

1. Considered in it self is cold and moist, but not so moist as cold, for it produceth the coldest effects to mortals, *viz.* Snow and ice, and is indeed the coldest Element.

2. Considered by accident as it participates of the reflective Beams of the Sun, it is hot and moist, and at some times far hotter and far moister than at other some, and so we are here to consider it.

Secondly, The Diferences of Air are two.

1. Good and Temperate,
2. Evil and Intemperate.

Thirdly, The Quality of the Air is altered two waies, and it must then you will confess alter the Body as many.

1. By the Region as it is well or evil tempered, and that's the reason Agues are so rife in Fenny Countries.

By the wind, and so.

1. The East Wind is hot and dry, attractive blasting:
2. West Wind cold and moist, expulsive.
3. South Wind hot and moist, putrefactive.
4. The North Wind cold and dry, retentive.

Fourthly, Scituation of the place alters the Air. For,

1. Stony ground is cold and dry.
2. Sandy ground, hot and dry.
3. Fenny ground, cold and moist.
4. Woody and fat Land, hot and moist.

Fifthly, The Body of man may be altered by the Air three waies.

1. By

1. By the Quality of the Air which altere the Body in respect of Region, Wind, and Scituation of place.
2. By the substance of the Air, which,
   1. Being gross, thick, or cloudy, makes fat Bodies and dull Wits.
   2. Being pure and cleer, makes nimble Bodies and quick Wits.
3. By suddain change of Air, for when sickly people go out of a bad Air into a good, they find themselves the worse for the present, because Nature abhors al suddain changes.

Sixthly, The profit and operations of the Air upon the Body of man are these,

1. It helps to engender both Vital & Animal Spirit.
2. It cools the heart by in spiration.
3. It is the Author of Life, Diseases, and Death to mortal men and Women.

Meat and Drink was noted to be the second part to be handled, in which consider,

1. *Their Quantity,*
2. *Their Quality.*
3. *Custom.*
4. *Order.*
5. *Time.*
6. *Age.*

First, The Quantity of Food, must be considered,

1. According to the substance of the meat whether hard or eash of Digestion,
2. According to the Quality of the food, whether hot, cold, dry, or moist in temper, and in each whehter they be moderate or imoderate.
3. According to the Complexion of the Eater, of which we shewed you plentifully before.

Secondly, The Quality of the Food, is to be considered,

1. As it is good or evil.

2. As

2. As it is hot, cold, dry, or moist in Operation and in all these, whether it be temperately, meanly, or extreamly so.
3. As they nourish much or little.
4. As they make Juyce, thick or thin, watry or gross, mean or temperate.

Thirdly, As for Custom in eating and drinking.

1. It must be well regarded.
2. It is like another Nature.
3. It makes bad meats to some better than good meats.
4. Such meats as please the pallats of the Eaters best are usually sooneſt digested; but not alwaies.
5. If Custom be bad and must be mended, do it, 1. By degrees, 2. In time of health if possible.

Forthly, In treating of the order of eating and drinking, I shall take them apart, and so speak of them severally.

For Meat,

1. If the Body be bound, eat first such Meats as mollifie, if loose, such as are astringent.
2. Slippere meats eaten first, are subject to draw down others indigested.
3. Restrictive meats eaten first, are subject to hinder such from digestion as are eaten afterwards, and thereby cause them to putrefie in the Stomach.
4. If you consider the two former Aphorisms, you may easily find the reason of the first.

For Drink,

1. Accustom your Body to drink as little as may be between Meals.
2. Drink not at all at meals before you have eaten something.
3. Drink the smalleſt Beer first and the strongest afterward, and this though it be contrary to the

the Opinion of all *Galenists*, yet it is synonimous to the truth it self, and therfore a Cup of Wine drank after Meals is wholsom for Ancient people and such as are in a Consumption.

4. Drink often at Meals whether you be a thirst or not, for that, 1. helps digestion, 2. mingles the meat in the Stomach, 3. helps it to pass its Chyle.

Fifthly, Time of eateng, regard,

1. The Time of the yeer, for Winter requires more Meat though les Drink, than Summer, because the Stomach, is then hotteſt.

2. Time of the day, and as neer as you can keep the same time of eating.

Sixthly, As for Age,

1. Children should,

1. Eat meats moderately hot and moist, because their Natural temper is so, let our Physitians in their [*Rachites*] prate their pleasure.

2. Let them eat often.

3. Let them drink no Wine.

2. Yong Men,

1. May eat cool Herbs.

2. Must eat meats colder, moister, and of grosser substance.

3. Drink but little Wine.

4. Use all things in respect of Diet according to Complexion, Exercise and Custom.

3 Old Men must use.

1. Such meats as are hot, moist, and eſie to digest

2. Such drink as make the Humors thin, and purge the blood by Urine.

My third Principle consists in Excrements of the body. These consist in Fulness and Emptiness, which I shall devide, and speak of both apart, and therefore,

1. Of

1. Of Fulneſs, in which conſider,
1. *Its Subſtance.* 2. *Its Kinds.* 3. *Its Differences.* 4. *Its Place.* 5. *Its Cauſe.* 6. *Its Signs.* 7. *Its Cure.* 8. *Its Accidents.*

Firſt, Fulneſs in Subſtance is,
1. Of Nouriſhment either profitable or unprofitable.
2. Of Spirits either groſs or thick, or ſubtil and thin.
3. Of Humors either good or bad.
4. Of Excrements which are diverſe.

Secondly, The kinds of Fulneſs are either in Quantity or Quality.
1. In Quantity in reſpect of Nouriſhment or humors.
In reſpect of Humors,
1 When all the Humors abound, which the Greeks call *Plethora*, the Latins *Plenitudo*, and we properly may call [*Fulneſs*] and this happens either in the Veins or Arteries.
2 When only one Humor abounds, *Puta*, Choller, Flegm, Melancholly.
2. In reſpect of Quality, when the Humors are hotter, colder, thicker, thinner, ſalter, ſowrer, &c. than is fit, and this is called *Cacochymial*.

Thirdly, Its Differences are,
1. Univerſal, poſſeſſing the whol Body.
2, Particular, poſſeſſing only ſome part thereof.

Fourthly, The place is different according to the matter offending, be it Nouriſhment, Spirits, Humors, or Excrements.

Fifthly, The Cauſe is either General or Particular
1. General is,
1 Meats corrupted in digeſtion for want of heat, when

when the Stomach is not hot enough to digeſt the meat.

2. Humors being either Plenitude, or Cacochymia, which what they are you had before.

2. The Particular Cauſe is either of Spirits or Excrements.

Sixthly, The Signs are different, anſwering to the diverſity of the Cauſes.

Seventhly, Cure muſt be.

1. According to the matter offending, and place offended.

2. The Evacuation of *Plenitude* is by Bleeding, of *Cacochymia* by Purging.

Eightly, The Accidents are diverſe, according to the cauſe offending, and place offended.

Having now ſpoken of Fulneſs, what remains but that in ſober ſadneſs, we ſpeak a word or two of Emptineſs, in which conſider,

1. *Its Definition.*
2. *Its Kinds.*
3. *Its Differences.*
4. *Its Cauſes.*
5. *Its Signs.*
6. *Its Cure.*

Firſt. The Definition, Emptineſs conſiſts,

1. In want of Nouriſhment, Spirit, or Radical moiſture.

2. In the deminiſhing of theſe either in the General or Particulrr.

Secondly, Its Kinds are,

1. General, when the whol Body grows thin, weak, ſlender, or empty.

2. Particular, when any part of the Body was ſerved the ſame Sawce.

Thirdly

Thirdly, Its Differences are,

1. Universal in the whol Body.
2. Particularly in some part.

Fourthly, Its Causes are,

1. By Art, as Purging, Bleeding, Sweating, &c.
2. By Accident; as,
   1. By Obstruction of the Passages either of Vital heat, Or the Nutritive Faculty, or voiding of Excrements.
   2. By a *Flux*, which either washeth away the Natural substance, or hinders either Nourishment or Spirits from a particular place in the Body.

Fifthly, The Signs of this is an *Atrophia*, which is nothing else but a wasting or consuming of the whol Body, or some particular part.

Sixthly, The Cure is done;

1. By removing the Cause.
2. By restoring the lost substance.

My Fourth Principle consists in sleeping and watching, which because they are inconsistent together, we will treat of them apart, in some particulars, yet because Nature hath joyned them together, so will I do also in others.

In sleep consider,

1. *What it is.*
2. *Its Cause.*
3. *Its Time.*
4. *Its Quantity.*

First, Sleep is Rest and Quietness of the Body, of the Mind, and of the Sprits.

Secondly, The Cause of sleep is,

1. A sweet Vapor sent unto the Brain.
2. The coldness of the Brain turns those Vapors into Humors. 1. Stop-

1 Stoping the Conduits of the Nerves, thereby prohibiting motion.

2 Stopping the *Sensoria* or waies of the *Sences*, thereby prohibiting understanding.

3 Prohibiting the Spirits, and thereby withstanding instigation to action.

Thirdly, As for the time of sleeping; the day-time is disliked, and the night accounted only fitting

Fourthly, The Quantity of sleep, is six, seven, or eight Hours, according to the Complexion of the party, of which you have plentiful information before.

The Diference of sleeping and watching are only Moderate, and Immoderate: I shall joyn them together in the first, and see if I have writ enough to separate them in the second.

Both sleeping and watching moderately used (for if you use the one immoderately you must needs do both so.)

1. *Comforts Nature much.*
2. *Refresheth the Memory.*
3. *Cheers the Spirits.*
4. *Quickens the Sences.*
5. *Revives the Animal Vertue.*
6. *Strengthens the Body.*
7. *Helps Digestion.*
8. *Expels Excrements.*

The Vices of them both, are far different; and although I can close with those that have written Ethicks in this, That all Vertues are a Medium between two Vices, yet in other of their Tenets I cannot, because some of them lead men to Athism.

The Immoderate use then of sleeping and watching, I shall speak of apart.

Immoderate watching,

1. *Makes giddy Brains.*
2. *Fills the Body full of* Rhewm.
3. *Dries the Brain.*
4. *Breeds Apoſthumes.*
5. *Troubles the Spirits.*
6. *Cauſeth Crudities.*
7. *Makes Fools.*

Immoderate ſleep.

1. *Dulls the Senſes.*
2. *Cauſeth ſuperfluous Excrements.*
3. *Makes dull wits, eſpecially in old folks and Children.*
4. *Retains the Excrements.*
5. *Over moiſtens the Brain.*
6. *Fills the Brain full of Crudities.*

I am now come to my Fifth part, which conſiſts in Exerciſe and Reſt, and this I ſhall wholly take apart.

In Exerciſe conſider,

1. *what it is.*
2. *Its Difference.*
3. *Its Effects.*

Firſt, Exerciſe is, either, Of the Body, as cleaving of Logs, &c.

Or of the Mind, as Study, &c

Or of both, as the Art of Defence &c.

Secondly, The Differences of Exerciſe are,

1. Moderate, which is neither too much nor too little.
2. Imoderate, which is either Vehement or Exceſſive.

Thirdly, The Effects of Exerciſe, I ſhall take apart and I do not know but I may lawfully do ſo, ſeeing neither God nor Nature hath joyned them together.

Moderate

Moderate Exerciſe,

1. *Stirs up Natural Heat.*
2. *Equally diſtributes the Spirits.*
3. *Opens the Pores.*
4. *Waſts the Excrements of the third digeſtion.*
5. *Strengthens the* Body, *Sences, and Spirits.*
6. *Comforts all the Members.*
7. *Profits Nature much.*

Immoderate Exerciſe.

1. *Hurts the* Body *and all the Parts of it.*
2. *Waſts, dries, conſumes, and wearies the Body and* Spirits.
3. *Overthrows Natures Actions.*

Thus having done with Exerciſe, 'its beſt to write a word of Idleneſs, or Reſt.

Reſt is either Moderate or Imoderate;

Moderate Reſt,

1. *Comforteth and refreſheth Nature.*
2. *Maintains Health in a good Decorum.*
3. *Recruits a tyred Brain.*
4. *Strengthens the Body in general; the Sences and members in particular.*

Exceſs in Reſt, or extream Idleneſs (which you pleaſe)

1. Dulls the Mind, the Sences, and Principal Inſtruments of the Body.
2. It cauſeth Crudities, evil Humors, evil Excrements, cold Sickneſſes, infinite Infirmities.
3. Haſtens old Age.
4. Cauſeth Deformity.

I am now come to my laſt point, Affections of the Mind, and they are but two, *Content*, and *Diſcontent*.

In Content, consider,

1. *what it is.*
2. *Its Effects.*
3. *Its Differences.*

First, By Content, I mean such affections as are pleasing to the Nature of man, as Hope, Joy, Love, Mirth, &c.

Secondly, By their Effects:

1. They dilate the Heart and Arteries.
2. They distribute both Vital and Natural Spirit throughout the Body.
3. They comfort and strengthen not only the parts of the Body, but also the Mind, and that in all their actions.

Thirdly, Their Differences are two and no more.

1. Moderation, which comforts both Body and Mind.
2. Immoderation, which hurts both Body and Mind.

First, By Discontent, I mean such affections as disturb the Body as Anger, Hatred, Fear for things to come, Care for things past, Sorrow, Grief of Mind &c.

Secondly, The Effects of it are,

1. They divert the Vital heat from the Circumference to the Center, thereby consuming the Vital Spirits, drying the Body and causing Leanness.
2. They are forerunners of Evil.
3. They are Destroyers, Ouer throwers and Murderers both of Body and Mind.
4. They hasten old Age and death by consumeng Radical Moisture.

Thus much for my Comment upon this Chapter, which

which if it light into the Hands of a wise man, I have written enough; if of a Fool, too much.

Chap. 86.

Of Venereals.

THe Opinion of *Epicurus* was, that it was Unhealthful for man to come to the School of *Venus*; but indeed and in truth, the Exercise is beneficial, if a due interval of time be observed: And this you may know, if the man find himself the better and not the worse after the Act. As for the time to such business, Let not the Body be too full nor too empty, too hot nor too cold, too dry nor too moist; and if you must err in one of these, err as little as you can. And because usualy errors are in such case, let the body be rather hot than cold, full than emty, moist than dry: Before you come to the School of *Venus*, go to the School of *Mars* namly, Exercise your Body before you take councel of the under sheet, and so exercise it that you do not tire it: If your Constitution be good, you need not fear the exercise of your Constitution can be otherwaies: If there be deficiency in your Body, it is no wonder if you read it in your Child. We have given you notice how you may know the deficiencies of your own Body; and we have spoken of them severally in the Works of ours: If the temperature of the Body differ from Health, the effects of tha same Temperature must differ as much from the disired end; and in that take a few Rules to help your selves.

Hot Bodies desire hot Nourishments, cold Bodies cold Nourishments, dry Bodies dry Nourishments, and

moist Bodies moist Nourishments, and the reason is because every like is maitained by his like: Therefore Whereas Motion, want of Nourishment, Watching, a Looseness, and Discontent, dry the Body and procure Diseases thence coming, the contrary to these moisten the Body, for likes rejoyce in their likes, and keep the Bodies in their Temperature; and this we speak concerning Bodies Healthful. The inequality of these is the breach of Health in the Body of man, the way to correct which we have spoken of before, only something we shall now ad, If the Body be offended by much Idleness, we ought to correct it by Exercise, but this is to be done by degrees, for nature abhors all sudden change; Understand the like by a Body weakned by too much Exercise, as also by other things not natural, which we spake of in the last Chapter.

Also it may so come to pass, that the Stomach may be colder than it ought to be, and yet the Brain at the same time, hotter than its due temper; in such a case, you must remidy them both with Medicines proper for them: Do the like by other parts of the Bodie when they are hotter, colder drier, or moister than they ought to be.

Culpeper.

By what means to do this, you have before in my Comment.

Chap.

Chap. 87.

Of Healthful Causes of the Instrumental Parts.

As concerning healthful Causes of the Instrumental parts of the Body, some consist in want, or error in Formation; others in want, or error in magnitude, Number, and Scituation.

In Formation many errors happen, both in the fashion of the part, and if there be any Cavity in it, when it differs from the Golden Mean in the passage, Mouth, Roughness or smoothness; these if they differ but little from what naturally they ought to be, may deserve the appelation of [Healthful] but if much they may safely be called Unhealthful, but if the difference be so great that the part cannot perform its operation, it may truly be said to be sick.

Also difference must be made in the Quantity of the Defect, as also in the Number, whether one or more, or how many of the parts be deficient; as also what the Scituation of the deficient part is.

The Differences then of these are four;

1. Such whose Instrumental parts are in a due Decorum.
2. Such as differ but little from it, and therefore may also be called Healthful.
3. Such as differ more, and therefore are Unhealthful.

Such as differ most, and therefore are sick.

As for such Members as offend in Figure or fashion,

viz. such as are crooked or the like, while the Child is yet yong and tender, they may be reduced to their Natural habit, by binding or such like means, but when once the Child is grown up and the parts hardened, 'tis impossible to reduce them, and indeed all errors in the Body are easier to be amended whilst the Body grows than afterwards, for then (according to the Opinion of most Physicians) there is no place left for Remedy.

As for such Members as exceed their due proportion in bigness may be reduced by resting, and convenient binding of them; also Members may be encreased by motion, and moderate rubbing, for that calls the Blood to the place.

All defective parts which have their Original through Blood, are not impossible to be corrected or restored; but such parts of the Body as are Spermatical, or have their Original by Seed, are either altogether impossible to be restored or very neer the point, although a callous matter grow in their places, which performs the same office they did.

In all these Nature is the Work-woman, and the Physitian but her Servant.

Also sometimes two or three Vices may accompany one and the same Part, as in him that we told you before, that had a final and round Stomach, and neer the *Diaphragma*, for in him both Magnitude, Formation, and Scituation were depraved, and the greatest Artificialness in the world could never bring this to a natural habit, for if his Stomach were never so little full, difficulty of breathing followed, therefore his only Remedy was to take little meat and drink at a time, and to take it often. And he which we told you of, that had an Obstruction in his Liver by reason of the narrowness of the Vessels, an extenuating diet was found out for his Remedy.

CHAP.

Chap. 88.

Of Solution of Continuity.

IT remains now that we ſpeak a word or two of that kind of Diſeaſe which is incident both to Similar and Inſtrumental parts, *viz.* Solution if Continuity or Unity which you pleaſe, which although it happen many times to men in perfect health, yet becauſe it cauſeth paſſion it may be numbred amongſt Diſeaſes, for if a ſenſible hurt of Operation make not a difference between health and ſickneſs I know not what doth.

Yet amongſt theſe alſo is ſome difference, for ſome of theſe give Healthful Signs, ſome Unhealthful, and ſome Neutrals as for the Cure, that muſt be according to the Nature of the Part hurt, and the Eſſence of the Diſeaſe hurting.

Culpeper.

Me thinks *Galen* is very miſty and hard to be underſtood in this, I ſhall give you his meaning as well as I can, and reſt confident if I do vary from the meaning if *Galen*, as it may be I may not, yet I will not vary at all from the truth.

Then conſider,

1. Solution of Unity is made by Wounds or Ulcers.
2. A Wounds is a Solution of Unity, new, bloody, and without putrefaction, and it is either,
   1. Simple, without accidents.
   2. Compound, with accidents, as loſs of ſubſtance, Bruiſe, Swelling, Inflamation, Pain, Convulſion, &c.

3. Diff-

3. Difference according to place, or part of the Body 'tis in, whether Prencipal or not Principal, Spermatical or not Spermatical.
4. Difference in respect of end, as great, little, hard or ease to cure, dangerous, mortal.

3. An Ulcer is a Solution of unity, with matter differing in substance from the flesh about it.
1. Its kinds are either plain, hollow, fistulous, sanious, virulent, cancrous, corrosive, putrefactive.
2. Its accidents are pain, swelling, Inflamation, hardness, callus evil flesh, hard lips, distemper, Worms, Bones corrupted.

If any will contend that Fractures, and Dislocations, are solutions of Unity, they may: I shal pass them here, they being not things for every Child in Physick to meddle withal; this is a Horn-Book to Physick, and you shall seldomd sin Latin or Greek written in such a Book.

Chap. 89.
Of the Comon Intention of Cure.

THe Art of Curing hath one common Intention, which is taking away that which is contrary to the Cure, and all such Causes as bring Health do no more; Also the disposition of every part to be cured is to be considered, hot distempers are to be cured by cold causes, cold by hot causes; for if whatsoever be immoderate thwart Nature, and whatsoever is moderate

rate help Nature, then of neceſſity, whatſoever is immoderate one way, muſt be brought to Medyocryty by its contrary immoderate, and this may be done two waies, either according to power or according to imagination; according to power when a thing is really ſo, according to imagination, when we conceit a thing to be ſo as it is not: Of theſe things we have ſpoken in our Vertues of Simple Medicines.

As for the Cure of ſuch Diſeaſes as are already inherent to the Body, we muſt regard the cauſe of the Diſeaſe; put caſe for example, a Feaver ariſeth of putrified Humors, The Indication of Cure is, *Evacuation* and *Alteration*, Alteration is cooling the heat of the humor by cool Medicines, this taketh away the Effects, but the Cauſe is taken away by Evacuation, as Bleeding, Sweating, or Clyſters, or drawing the Humor to another place, as by Bliſters or the like; In this you muſt regard the matter offending, both in reſpect of Quantity and Quality, and the maner of uſe of your Medicines, this we have largely ſhewed in our Therapeuticks only this let us ſtick to in all Cures, to take away the matter which cauſeth the Diſeaſe, by the Roots: If the Diſeaſe be compound, uſe a Compoſition of Simples fitting for it, if the Diſeaſe be great let the Medicine be the ſtronger, in all let the Medicine be proper for the Diſeaſe; for example, If the Diſeaſe exceed Nature in ten parts of heat, and ſeven parts of drineſs, let the Medicine be ten parts colder and ſeven parts moiſter.

Alſo the part of the Body is to be conſidered, that ſo the coldneſs of the Medicin may make the afflicted part no colder than it ought to be; if the Diſeaſe lie in a remote part of the Body, the Medicine ought ſo to be formed that it loſe not its vertue before it come to that part,

part, let it then have not so much heat only as the Disease requires, but somwhat more, even so much as is necessary to penetrate to the afflicted part.

Also the mater or substance of the offending Humor must be heeded, for if it be thick it cannot penetrate to the extream parts of the Body, and in such cases you must use Medicines that are of a cutting quality.

Culpeper.

It seems *Galen* here minded only an Antipathetical Cure, in which his Rules are good; there is another way of Cure which we call Sympathetical, which is done by strengthning Nature in General, and the part of the Body afflicted in particular, of this and the reasons for it, every one that is fit to give Physick may see in my *English Physitian*, Ot the last Edition.

Chap. 90.

The Cure of Solution of continuity in a Fleshy Part.

SOlution of Unity is cured again by Unity, and this in Instrumental parts is impossible.

Culpeper.

I think my Author means 'tis impossible to set a mans Arm on again when 'tis cut off, if he do, I am cleerly of his Opinion, but when a man hath cut his Finger, their is a Solution of Unity in an Instrumental part, and yet that is easily cured.

Galen.

The Cure of Solution of Unity in Similary parts is not alwaies possible, but in fleshy parts it is, unless the loss

loſs of ſubſtance be ſo great that the ſides of the Wound cannot be joyned together, without marring the form of the Body.

Our preſent task then is,

1. To joyn the parts of the Body together which are ſeparated by the Wound or Ulcer.
2. To keep them together being ſo joyned.
3. To cleanſe the Ulcer of what hinders the Cure.
4. To preſerve the part ſound being cured,

The Firſt and Second are performed by convenient binding and ſtitching together;

To the Third we muſt have a care

1. That neither duſt, filth, nor hairs fall into it.
2. That no Coruption breed in it that may hinder the Cure.
3. If there be much defluxion of Humors to it, either purge them out, or draw them back to another place.

To the Fourth, Strengthen the part when you have cured it with convenient drying Medicines.

Thus much of Solution of continuity in a fleſhy part

Culpeper.

Galen hath done very wel in this; I ſhall only ad an Exhortation to Artiſts, which if they obſerve they may do well.

I deſire them,

1. To work ſafely, without hurt.
2. Speedily without detracting time.
3. Do as they would be done by in like caſe.
4. Not aim at Gain.
5. Promiſe no more than they can perform.
6. Perform faithfully what they promiſe.

Chap.

Chap. 91.

Of Solution of Continuity in a Bone.

THe breaking of a Bone is a Solution of continuity in it; A Bone broken in two cannot be made one again, but is only united by a Callous, a Callous is made of the very ſame Nouriſhment that nouriſheth the Bone, and ſome hold that the Bones of a Child whilſt they are young and tender will unite without a Callous.

Uſually when a Bone is broken, the Muſcles which lie neer it ſuffer alſo, therefore the intention of Cure is double, one which regards the Bone it ſelf, the other which regards the parts of the Body neer the Bone which is broken, the latter you find the way of Cure in the foregoing Chapter.

Becauſe as we told you all Bones are united by Callus, you ought to ſupply Nature with a convenient ſuperfluity to make this, and withal to obſerve a convenient Decorum both in reſpect of the quantity and quality of it, and according as you find the fracture to abound with moiſture or drineſs, ſo to preſcribe a diet either drier or moiſter as you ſee fit.

Culpeper.

I as yet know, or can at leaſt at preſent remember no better Remedy in ſuch a caſe, than a ſtrong Decoction of Comfry Roots or Leaves if the time of the yeer afford them, you may make the Decoction in Wine or Water, or a mixture of them, according as you find the

Age

Age and Complexion of the Patient to be, and the ſeaſon of the yeer agree; and as Comfry is ſo good for a broken Bone, ſo Knot-graſs is as good uſed in the ſame manner for a diſjuncture.

Chap. 92.

Of pricking of a Nerve or Tendon.

SEing Nerves and Tendons are of ſuch exquiſite ſence, the pricking of either of them is very ſubject to produce Convulſions, and the reaſon is, becauſe no expiration can come outwardly from thoſe parts; to prevent it, then you have no other Remedy than to open the Wound and dry it up with Medicines of ſuch thin ſubſtance as can penetrate even to the very bottom of the Nerve.

Culpeper.

The uſual practice of the Chyrurgians of our time in ſuch caſes is to cut the Nerve and ſo ſuffer the Patient to loſe the uſe of that Member; but I ſuppoſe if you heedfully read my *Engliſh Phyſitian Enlarged, of the laſt Edition*, you may find a ſafer way to the Wood.

Chap. 93

Of Diſeaſes according to Formation.

WE come now to Formation, the Diſeaſes of which although they are divided into many Differen-

Differences, we will begin with that which is moſt evident, which is change of Figure or Faſhion, this we told you might be amended ſo long as the party is growing, and the ſooner the better, for when once they are grown up 'tis paſt cure.

The Intention of this Cure is the turning the Member the contrary way; If it come by reaſon the Member was formerly broken, and not rightly ſet, if it be new done, your way is to break it again and ſet it better, but if long time be elapſed 'tis paſt cure.

Chap. 94.
Of Obſtructions.

OBſtructions are cauſed of Humors either thick or thin, the healthfull cauſes of the firſt are cutting and cleanſing Medicines: That which is cauſed by hard dung in the Guts, remedy the hardneſs of it by moiſt and fat Clyſters, and then carry it quite away by ſuch as are ſharp.

The Stone in the bladder requires cutting and bringing it away.

Immoderate fulneſs alſo cauſeth Obſtructions, and they are to be cured by imoderate emptying, as bleeding and the like.

Superfluity of meat is corrected by purging and Vomiting.

Stoppage of the Lungs by Coughing.

In the paſſages of Urine by ſuch things as provoke Urine, and Urine is provoked by ſuch things as vehemently extenuate or make thin.

The Stomach is cleanſed by Vomiting, the Bowels by Purging.

To conclude, whatsoever is contrary to Nature in any part, is to be taken away, and if that cannot wel be done, draw it to another part where it may.

Culpeper.

I do not well fancy *Galens* Remedy of cutting such as have the Stone, I think, nay am confident Remedies not dangerous may be found for the Stone in some of my Works, I think in my Translation of *Riverius*, and of the *London Dispensatory*, the last Edition, look *Lapis Nephriticus* there.

CHAP.

Of Roughness and Smoothness.

WHat parts of the Body soever have lost their natural habit by roughness, natural smoothness is to be restored to them, and this (be it to the Bones, Arteries or Tongue) is to be done by mild and moistning Remedies, which have no biting quality at all in them.

Again, Other parts of the Body have or may have a smoothness in them which is not Natural, roughness is to be recovered to such, by Medicines which cleanse and something bind, but if there be Obstructions and narrowness of passages withal, use first such Medicines as cut tough Humors.

If there be a mixture of any of these Diseases, let there be the like in the Medicines, it is sufficient to give one Example, for that's the Rule we follow in all our Works: Suppose a multitude of Blood flow to some particular Member, that not only the greater but also the lesser Veins of that Member are extended, and by reason of the clearness of the Skin are clearly seen; 'tis

to be ſuppoſed, that other Veſſels that cannot be ſeen are ſtreched alſo; now the danger is, leſt that which is ſweat out through the Veſſels be ſpilled in the void places in the midſt of the Body: Now the Cure of this muſt be done by Evacuation, or to wright plainer Engliſh by emptying, becauſe the diſeaſe proceeds of the immoderate filling of the part, but yet this Humor thus paſſed into the Cavities of the Body will never be brought out that way while the world ſtands, therefore al Evacuation cannot be made at the part of the Body offended if the whol Body be overfilled, for if we uſe Scarrifications or Inciſions, we ſhall draw the more thither by reaſon of the pain; if we ſhould attempt to ſcatter it by heat, the heat would draw more to it than it ſcatters away; If we go about to drive it back, the Body being full, admits no ſuch motion; in ſuch a caſe then you muſt firſt evacuate the whol Body, then meddle with the particular part afflicted afterwards, firſt repelling the Humor, and then diſperſing of it.

And this know, The leſs the Humor is, the ſooner 'tis evacuated, cooling and binding Remedies repell it.

If you conjecture any offending Humor yet retained in the part, firſt ſearch whether it be thick or thin, that ſo you may expel it either with, or without cutting Medicines.

Alwaies have a care of hot Medicines if the afflicted part be towards the upper part of the Body, becauſe they ſend Vapors upwards; therefore in ſuch caſes if the heat of the Medicine be but mean, and if it be a little moiſt withal, it can cauſe no pain, but if you would diſperſe any humor from the lower parts of the Body let the medicine be ſtrong leſt it loſe its ſtrength before it come at the afflicted part, neither need you fear the ſu-

perior

perior parts will be afflicted by such Medicines, seeing the cause of the affliction lies not in them, neither are the Medicines to be apropriated to them.

Then consider. That the parts afflicted by such defluxions, some are rare, loose and soft by Nature, others thick and hard by Nature, the former are easily emptied, you must use sharper Remedies to the latter.

The Indications then must be taken, both from the substance of the afflicted part, and also, from the Formation and Scituation of it: for example, if it happen so, that the Liver be afflicted by Humors in the small Vessels thereof, which Humors are thin viscuous, thick or superabundant; Is it not the readiest way, first to separate these by extenuating meats and drinks, and change them into another substance? Then in the second place, to empty those by passages which are large, and not by those that are narrow, whereas you cannot bring them thither without extenuating, for there are large passages [*Meatus*] in the Liver as well as narrow, which pass to the *Vena Cava*, as the narrow doth to the *Vena Porta*: It is no such difficult matter then when Humors are thick and tough in the Liver to evacuate them, by drawing them to the *Vena Cava* by such Medicines as have a drawing quality, that so they may be cast out by Urine.

But besides these, here is another Indication to be taken from the Liver it self; Suppose it be so weakend by moistning Medicines, or Cataplasms, that it is unabled not only to perform its own Office, but weakens the Veins also; in such a case you must mix some binding things with your Medicines, but seeing the Liver lies so low, 'tis some Question whether the binding Medicines be not weakned before they come at it, unless they be mixed with some things else of more subtil parts, as

Spices are, If you make up your Medicines of such Spices as bind, Nature when she hath gotten two Qualities to serve her turn in one Medicine, will operate the stouter.

Culpeper. I know at present none better for such a purpose than Cinnamon, and *Cassia Lignea*; and if you mix a little Spodium among them it will not do amiss.

Galen. Also take another Animadversion, have a care the Natural temper of the part afflicted be not distempered by the Humor flowing to it, if it be Phlegm that flows to it, it may be it is too cold, if Choller, too hot, you must cure this distemper before ever you can restore the Member to its pristine health and strength, and this is to be cured by its contraries, namely, cold by heat, and heat by cold, and herein also you must be well versed; namely, how hot and cold every Member by Nature ought to be, for how can you tell else, when it exceeds its due proportion in cold or heat, or when you have made it hot heated it enough?

Chap. 98.

Of Diseases according to Number.

HAving spoken enough of these things, we come now to such whose Number is not according to Nature, and seing their difference is twofold, one in which some part is deficient, the Cure of which is by subministring to Nature, the other which is superabundant, which ought to be cut off either by Iron or Fire, or Medicines which have a burning quality, all

these may be cured 'tis true, but new ones cannot be gotten in their rooms that are wasting, some there are that though they cannot be generated again, yet something may be made in lieu of them, as a Bone being taken away, you may put in some substance different from both Bone and Flesh in stead of it, for there is a certain Callus Flesh grows in the room of it, which though it seeme like Flesh at first, yet in process of time it grows to the hardness of a Bone; so also any Member being cut off, seeing we cannot make its like in substance, we may make the like of it in shew, that so the Body may the better retain its beauty.

Culpeper.

A right Worshipful Business, and teacheth a man thus much knowledg, That he may make a wooden Leg.

Chap. 97.

Of Diseases according to Magnitude.

AS for Diseases according to Magnitude, when the bigness of the parts of the Body are according to nature they are as they should be, if any parts be bigger or smaller than they should be, you should take away from those that are too big, or if that cannot be, withdraw the matter to another place, enrich those that are deficient in bigness, and take away those that superabound, this was spoken to more at large before.

CHAP. 98.

Of Diseases according to Situation.

WE come to that other kind of Healthful causes which amends such parts as are out of place, as Luxation, Ruptures &c. this is done by some violent stretching or stroke, or else by some dilation or breaking of the Continent; Twofold then also is the way of Cure, the one is by reducing it to its proper place, the other by strengthning the part after it is reduced.

CHAP. 99.

Of Preservative Causes.

THis Chapter seems to contain in it the Sum of all what hath hitherto been spoken; of Preservatives there are three Kinds;

1. *Such as have respect to men in perfect Health*
2. *Such as regard men not in perfect Health.*
3. *Such as belong to men that are Sick.*

The first maintains Health, the other two attain it; The whole Basis of this is chiefly fixed about Humors, which ought neither to be too thick nor too thin, neither too watry nor too many, nor too hot nor too cold, nor too biting, neither subject to Putrefaction, nor yet of a Venemous Nature, for when any of these are encreased they ingender Diseases,

The Intention of Cure of this, is Alteration and Evacuation.

They

They are altered when they are either concocted by the Body it ſelf, or by ſome other Faculties which have a Medicinal Force or Operation, as by ſuch things as expel poyſon, they are evacuated by Purges, Clyſters, Sweatings and Vomitings, theſe are common Evacuations. Proper are ſuch as are apropriated to certain parts and places of the Body, the Bowels are purged by Stool, the Liver by Urine, the whol Body by Swear, the Head by Sneezing, the Lungues by Coughing, &c. Beſides, there are ſome ſorts of Purges which draw the Humors from all parts of the Body, as Pills.

CHAP. 100.

Of that part of the Art which refreſheth Old Age.

Such Food, Diet, and Medicines as refreſh and reſtore are moſt fit for Ancient People; The Diſpoſition of Ancient people is the beſt Diſpoſition, but yet Blood in them is but little, neither is their Vital and Animal Spirit much, ſollid parts are dry, therefore is their ſtrength weak, and their whol Body cold.

The Healthful Cauſes which amend this Diſpoſition (that I may comprehend them all in one Chapter) are ſuch things which give preſent and ſecure nouriſhment, if you would take them particularly, they conſiſt in moderate Motion, Meat, Drink, and Sleep.

As for Motion, a Coach, walking, and rubbing themſelves are convenient, after which, let them cool, and eaſe themſelves by degrees.

As for Meats, let them firſt take ſuch as are moiſt

and eaſie of Digeſtion (but let them avoid cold Meats as much as may be) afterward let them eat ſuch as are of good Nouriſhment; for Drink, let them drink good Beer, and now and then a cup of Wine after Meat; as for all particulars, I ſhall not here recite them, as having formerly related them in other Volumns.

Culpeper.

To this laſt Chapter of *Galens* I never intended a Comment, becauſe I do intend ſpeedily my ſelf to write a Treatiſe of the ſame, *viz. A Guide for Old Age. Galens* Wine I tranſlated Beer, becauſe 'tis better for our Bodies.

Thus Courteous Reader, I leave thee for this time, rejoycing much, and daily bleſſing God that he hath been pleaſed to make me an Inſtrument of ſo much good to this Nation, as the Acclamations of diverſe Gentlemen, from diverſe parts of this Nation daily teſtifie to me: It is not my deſire Reader that thou ſhouldeſt be a Fool, but a Phyſitian, and the Proverb ſaith, *Every man and woman in the world is one of them.* I have here given thee the firſt Rudiments and Principles of the Art, or at leaſt wiſe of *Galens* Art, which if it ſerve for nothing elſe, it will ſerve to fit thy Brain for greater matters; labor then to digeſt this, 'tis not ſo big that thou canſt ſurfet of it, and when thou haſt well learned it, thou ſhalt be fed with ſtronger Meat, by thy Friend.

Nich. Culpeper.

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